

The Expositor and Current Anecdotes

Volume VIII

AUGUST, 1907

Number 11

For Conscience Sake

Herbert Spencer's Comment on Conscientiousness That Cost him a Friend

In these days of extreme liberality and condescension to worldly principles it is well to read the following incident to your young people. It is given by Dr. James M. Gray in an excellent article in "Our Hope," New York.

Dr. Gray says he feels a strong solicitude for the young and inexperienced Christian living in the atmosphere or thrown into the society of Christian Scientists, ever plying their subtle arguments to determine his faith. There is almost no safety for such a one except in flight, and as an impulse in that direction he would add the following account of the action of a friend of Herbert Spencer in the early manhood of that philosopher. This friend he identifies in his autobiography as E. A. B. It seems that on a certain occasion when they spent an evening together, their conversation ended in a theological discussion in which the rationalistic views of Spencer were for the first time clearly disclosed. As a result he subsequently received the following letter from E. A. B., whose quotation here, and very nearly in full, seems justified as affording a valuable example for any young Christian whose eternal salvation is menaced by the seductions of Christian Science, or any other evil. We have italicized the more important sentences:

MY DEAR SPENCER:

"It is now fast drawing towards the close of the fifth year since I made your acquaintance, and I hope I need not assure you that your friendship during that period has been one of my chief sources of pleasure.

"I merely remind you of this to show you that it could be no ordinary cause which could induce me to renounce voluntarily a friendship which has afforded me so very much gratification as yours has done; that the necessity has accrued for so doing I shall ever most deeply regret, and it is only after long and painful thought that I have been induced to see the necessity of it.

"That we have held different opinions upon many points of more or less importance, I am perfectly aware; but as far as I can call to mind, they have been always upon points upon which such difference has been to a very considerable extent allowable, or upon subjects

which are, and must remain, matters of opinion. But the subjects which we discussed last Saturday (as far as I can recollect for the first time) do not I think belong to either of these classes. *They involve everything in our existence of more than momentary interest; our principles and practice, hopes and fears, our happiness or misery here and hereafter. Such matters are of no light moment, and it seems to me that no two persons holding so very different views as you and I do upon such vital points can remain friends to each other.* Did I think that there were the remotest chance of anything that I could urge by way of argument or persuasion I should feel that I was bound to leave no means untried to endeavor to bring you to a true view of the truths of religion, but I know so well that no argument on such a subject ever yet convinced one who has closed his ears to everything but human reason, that I feel it would be utterly useless; and the only likely consequence that could ensue would be to shake the belief that I feel so very strongly the truth of. * * *

*Feeling as I do, so very painfully that my faith is so little the heartfelt faith which should actuate the true Christian, the danger which might accrue from my association with one so talented as yourself, and so well able to make the worst appear the better reason, I must therefore at however great a sacrifice (and believe me I feel it to be a great one) renounce the pleasure I have received from your acquaintance and request that henceforth we meet no more or meet as strangers. I shall ever remember the past with pleasure and think of you with kindness and I trust that nothing may prevent your feeling similarly towards myself.**

"Then follows the expression of a hope," says Spencer, "that I shall abandon 'the lamp of human wisdom' and come round to 'wiser views.' This letter I sent on to ———, saying that there was much to be admired in its sincerity if not in its liberality. His rejoinder was that did he similarly feel any such danger from our association, he, too, should renounce the friendship."

*"An Autobiography," Herbert Spencer, pp. 316-318.

Christian Science

Some comments on the history of Christian Science, appearing in the July issue of *McClure's Magazine*:

The History of Christian Science appearing in *McClure's Magazine* should be read by all preachers who have members afflicted by this imitation of real Christianity, that seems to be in demand by a class of Christians, who, while dissatisfied with a mere worldly life are not willing to sacrifice the things which prevent their following Christ, or who have not or will not cultivate the character necessary to obey him. Christian Science gives false hopes of salvation and an imaginary spiritual life without requiring any sacrifice or change; except possibly a mental irresponsibility that is looked upon by those who do not live with the C. S.'s as cheerfulness and good nature.

Some members of a wealthy family of my acquaintance has accepted Christian Science, and a son, a graduate of Williams College, would also adopt it, having lost faith in the church, but for one reason. That reason he says is the worship of Mrs. Eddy. This is denied by the believer, but Mrs. Eddy often told Mr. Spafford, says *McClure's*, that there was no such thing as devotion to the principle of revealed truth, which did not include devotion to the revealer. "I am wisdom, and this revelation is mine," she often declared when a student questioned her decision. That Mrs. Eddy not only accepted this devotion but demanded it, is shown by her bitterness and persecution against any of her students who, after becoming well acquainted with her, refused to give it. We quote from *McClure's*:

PERSONAL ANIMOSITY BECOMES A DOCTRINE.

Malicious Mesmerism, or Malicious Animal Magnetism, then, was first conceived as a personal attribute of Richard Kennedy, and six years later the conception was stretched to accommodate Daniel Spofford. By 1881, when the third edition of *Science and Health* appeared, a personal animosity had fairly developed into a doctrine, and Mrs. Eddy was well on the way toward admitting a general principle of evil—a thing she certainly never meant to admit. She had decided that mesmerism was not merely a trick employed in practice, but a malignant attitude of mind, and that a person evilly disposed, by merely wishing his neighbor harm, could bring it to him—unless the object of his malice were wise in Metaphysics and could treat against this evil mind-power. Unless a man were thus protected by Christian Science, his enemy might, through Mesmerism or Mortal Mind, bring upon him any kind of misfortune; might ruin his business, cause a rash to break out upon his face, vex his body with grievous humors, cause his children to hate him and his wife to become unfaithful.

Having instanced a few cases of the evil workings of the hidden agency in our midst, our readers may feel an interest to learn somewhat of the indications of this mental malpractice of demonology. It has no outward signs, such as ordinarily indicate mesmerism, and its effects are far more subtle

because of this. Its tendency is to sour the disposition, to occasion great fear of disease, dread, and discouragement, to cause a relapse of former diseases, to produce new ones, to create dislikes or indifference to friends, to produce sufferings in the head, in fine, every evil that demonology includes and that metaphysics destroys. If it be students of ours whom he attacks, the malpractitioner and aforesaid mesmerist tries to produce in their minds a hatred towards us, even as the assassin puts out the light before committing his deed. He knows this error would injure the student, impede his progress, and produce the results of error on health and morals, and he does it as much for that effect on him as to injure us.*

**Science and Health*, 1881, chapter VI., p. 85.

Mrs. Eddy here asserts her belief that misfortune and all kinds of evil may be wrought on another by the thoughts of an enemy. Believing this she is guilty according to her own doctrine of trying to mentally murder Richard Kennedy, a former student. We quote again from *McClure's*:

"Mrs. Eddy feared this imaginary Kennedy as only things born of the imagination can be feared, and dilated upon his corrupt nature and terrible power until her new students, when they met the actual, unconscious Kennedy upon the street, shuddered and hurried away. During the sleepless nights which sometimes followed an outburst of her hatred, Mrs. Eddy would pace the floor, exclaiming to her sympathetic students: 'Oh why does not some one kill him? Why does he not die?'"

The question is: What do intelligent people, some who have previously been consistent Christians to all appearances, find to satisfy them in the writings of a selfish and designing woman, what is there in Christian Science that meets a demand, or satisfies even in part the universal longing for the spiritual? It has attracted business men and society women, and its members support it with fair liberality.

It seems to me that all men who have righteousness and a conscience are troubled more or less in making the earthly obey the heavenly in them, or the body obey the spirit. From the time of Paul to the present this battle has been fought in the lives of those who have believed on Jesus Christ. Christian Science waives sin and the body, there is no spiritual and carnal warfare, nothing but mental ease and a conscience put to sleep.

How do you explain its proselyting efforts? They are born not of a desire to save others but to strengthen the sect and thus to them confirm their faith. The Mormons are the most active of proselyters. They do it to uphold their faith and their practices.

Christian Science is not as strong numerically as Mormonism. But it is somewhat like Mormonism. *Science and Health* and *The Book of Mormon* both claim to be revelations. Joseph Smith and Mrs. Eddy show some striking similarities.

What attitude should the church take? Expend especial effort in having its members read the Scriptures and attain a spirituality that will prevent them being deceived.

The Utsayantha Long House Religious Council

A. LINCOLN ABERCROMBIE, STAMFORD, N. Y.

"For a larger human life." This is the motto of the Utsayantha Long House, and it expresses in the fewest possible words, the one aim which governs its many activities.

The Long House, as it is briefly called, is an organization of the representative citizens and cottagers of the village of Stamford-in-the-Catskills. The name is compounded from the Indian name of Stamford's highest mountain, and the English form of the name by which the Iroquois Confederacy designated its parliamentary meeting. The purpose of the organization is to advance, in every possible way, those things which tend to foster the higher and better life of man.

Among the most important of the movements which this society is promulgating is a Religious Council, to be held annually in this ideally beautiful mountain village.

This council differs from all other religious conferences in some important particulars. It is not copied after the Chautauqua organization, good, strong and helpful as that is. Neither is it simply a Bible conference, such as Northfield or Winona. These conferences are doing a grand work which is fully appreciated by the leaders of the Long House movement. There is, however, a field of religious activity, which these do not cover, where, it is felt, there is need of work also.

Study of the Bible needs to be supplemented by the study of men. No one ever studied men so closely as our Lord Jesus Christ. He gave us a Gospel which is adapted to the needs of all, but he who would win men to the Master, must, like him, study the men as well as preach the Gospel. Hence, the Utsayantha Long House Religious Council lays emphasis on *Modern Methods of Christian Work*. The study of the Bible forms a large and important part of the work, but not all of it.

It is believed, moreover, that there are earnest men, doing noble Christian service today who differ from one another in matters of theological belief. Hence, in selecting its speakers, the Long House does not ask whether a man is conservative or liberal in his theology. It asks only "Is he loyal to Christ and has he a message that will help men?" This council, therefore, offers a platform upon which men of different theological beliefs may unite with the one thought and purpose of further-service.

The second annual convention council will meet at Stamford-in-the-Catskills, New York, August 27 to September 6, 1907. The speakers already secured are: Rev. Hugh Black, M. A.; Bishop John H. Vincent, D. D. LL.D.; Rev. J. Kyle, D. D., LL.D.; Rev. Joseph E. McAfee, D. D.; Rev. F. Winslow Adams, D. D.; Rev. James A. Francis, D. D., and Rev. Albert G. Lawson, D. D. The Y. M. C. A. will be represented by W. J. Campbell and F. W. Pearsall, and Rev. G. M. Fowler will be in charge of the missionary exhibit. Negotiations are pending with other speakers.

Further information will be gladly furnished upon application.

The Pastor and the Young Men

Said a pastor of experience: "The hardest problem I have is to make out my duty toward people—young men especially—who are not living up to the vows they took when they joined the church. I fear that if my session and I went through our list of 500 members and struck off the names of those who are living notoriously inconsistent lives, we'd reduce the roll by about fifty or sixty. I guess we'll be compelled to do it with some of them, but I hate to.

"I know, of course, that they are a shame to the church, many of them,—but these young fellows especially, if we throw them over, I don't believe we'll ever be able to pull them back again. Once in a while some of them come back; and I don't believe they ever would have come if we had turned them out of church when they were at their worst. Still, I have got to think of the reputation they give the church.

"A young man who belongs to our church went off to an Eastern city a few years ago, and all reports that we got of him indicated that he was going a pretty swift pace. When he came home for a visit, I got hold of him and said, 'John, we've still got you on our church roll.'

"He was surprised. 'Why,' said he, 'I never supposed you'd hang on to me all this time.' 'Well,' I answered, 'you know well enough, John, it wasn't because you deserved it.' Rather contritely he confessed that that was certainly so, and I went on:

"No, John, we held on to you for nothing in the world but because we wanted you to know we are still your friends and care for you. And it's only fair that you should understand it has cost us a lot to stand up for you. Other fellows have said dozens of times that if that John Martin is a church-member, it can't mean very much. Many's the time that I have had to apologize for you, and tell people that there was something good in you yet and it would come out in the end. But you've been a heavy load.'

"There was something awe struck in his voice when he answered: 'I never thought of that. I didn't suppose it made any difference with anybody but myself.' He went back to his work soon after, and I haven't heard how he is doing. But I am still hoping, and his name's still on the roll."

* * * * *

"Do you know," the same pastor continued, as his tone and face grew even graver, "how I'm continually baffled in trying to get close to young men? The young fellows in my church—the unmarried young fellows, I mean, who still live at home—are away off from me, farther than anybody else; and I don't believe I am altogether to blame, for there's nobody else that I try so hard to reach.

"Of course, they are all employed, at desks or counters or machines, working on time and under a boss. I can go into the office or store or factory, and shake hands, of course. But I don't dare to stop for any conversation; that would get the young fellow into trouble.

"Then if I go to a boy's home at night, it's

no better; all the family come into the front room to see the preacher, and I can't talk about any of the things that lie up next to the boy's heart. Even if at the front door I ask for the boy by name. It's just the same; nobody has the remotest glimmering of an idea that I don't want to see all the rest of them. And if I should say, 'Frank, I want to have a little private talk with you,' you can imagine the result; he'd shut up worse than a clam.

"The only way that I can manage at all, is to go down town about closing hour in the evening and fall in with the young fellow as he starts for his street car, and ride home with him. That way I do sometimes in the crowd get a chance for a heart-to-heart talk. But that I can't do so very often, for of course he mustn't think I'm dogging him.

"I wish it was possible to make fathers and mothers and sisters understand that the preacher wouldn't be a bit insulted if when he comes around of an evening, they would every one think of some important social calls and would all go out and leave the boy there to keep house. Then I'd get my chance."—*The Interior*.

Increasing Church Attendance

BY REV. HENRY NELSON BULLARD, PH. D.

The attendance problem in my church has been a never ending problem. The nature of the community is such that several times in the past four years the attendance has suddenly fallen off and the same plan for increasing it has never worked twice. The use of the stereopticon and other special features have proved effective, but one method has stood out memorably. The problem to be solved then was not simply to increase attendance; the nature of the congregation had changed so that instead of a large proportion of young people hardly any one but the older church members were coming out. The desire to increase the attendance of young men was insistent. One Sunday night there were five young men in the congregation of over 100, and they were all Christians.

After considerable thought I called four of these young men into conference. We talked conditions over and I told them what I wanted. They agreed to help and we started a campaign. We had some special invitations printed every week with the subject of the next Sunday evening's sermon and also used general invitations. A list was made, and changed from week to week, of those who ought to come. These names were divided up in such a way that every week each one was invited, with a card and with a personal word, by a different one of the four or sometimes by more than one. The result was all we could desire.

We began the work in the fall. Through the winter, especially when a good many of the younger men and boys from the country were in town for school and often could not get home over Sunday, we held more than our natural share of the young men in town at our services. Three months after the plan

was started our evening audience was more than half young people, largely the unconverted, and naturally the total was larger.

A fine calendar is issued by the Fourteenth Street Presbyterian church, New York City of which Rev. George E. Merriam is pastor. There is a small cut of the church on the first page. Coated paper of light orange tint, with red rule border and red initial letters, with a line at the bottom in red urging visitors to register in the vestibule, make a very pretty effect. The red in this instance is not excessive, although it is very easy to use too much red.

A series of sermons to young men was given by Willard S. Ward in the Presbyterian Church of Crookston, Minn., under the following topics:

The Strong Young Man.

The Brave Young Man.

The Industrious Young Man.

The Rich Young Man.

Another series to young women was:

Ruth: The Daughter in the Home.

Rebekah: Woman in Kindly Service.

Esther: Woman in National Affairs.

Biblical Encyclopedia

Extracts from Press Comments of ten leading religious papers of the United States on the "Biblical Encyclopedia." See pages II and III.

THE INTERIOR, Chicago, says: "The variety of material introduced into it is so varied and large that the word encyclopedia alone is adequate to describe it. It is a work designed to fill a large place among helps to the study of the Bible."

THE NEW YORK OBSERVER: "The volumes will prove useful to those who desire a plain and practical rather than a simply erudite and scholarly commentary on the Scriptures."

EPWORTH HERALD: "The Biblical Encyclopedia contains a surprising variety and extent of material."

HERALD AND PRESBYTER: "Excellent! adapted to those who wish to make use of the Holy Scriptures for practical, spiritual purposes."

SUNDAY SCHOOL TIMES: "It is particularly rich in materials by the use of which one may picture vividly the Biblical incidents."

CHRISTIAN ENDEAVOR WORLD: "Every one of the 4,426 large, closely printed pages crowded with valuable matter. Its cost is a mere trifle compared with its worth."

THE CHRISTIAN ADVOCATE (J. M. Buckley, Editor): "The volumes are full of well selected quotations from almost every writer known as a modern authority on the Bible, besides many representations from secular literature."

THE ADVANCE: "As an illustrative commentary the work will be found useful."

THE CONGREGATIONALIST: "A commentary on the whole Bible, prepared by two well known teachers of teachers."

LITTLE BIBLES.

What are the twelve greatest chapters in the Bible? You would think of Psalm 23, etc. That question was asked thousands of Christian workers. The consensus of their opinion is incorporated in the twelve greatest chapters being published in a little book. With the help of my preacher friends I have distributed over 50,000, through mention of them in my Preacher's Magazine.

Bound in tag-board covers, suitable for pocket—10 for 15c postpaid; 25 for 30c; 50 for 55c, and 100 for \$1, postpaid. It makes a tract that any one is glad to receive. F. M. BARTON, Cleveland, O.

ILLUSTRATIVE DEPARTMENT

Personal Experiences

H. P. FORD.

"LET'S APPLAUD HIM!" (768)

Some time ago, on an ideal autumn afternoon, I witnessed a number of athletic games and races. Fully ten thousand people were seated around the circle in which the contests took place. The chief event of the afternoon was a five mile race, and eight fine looking fellows received the plaudits of the crowd as they started on their long run. For a time, they kept well together, but after several laps, one of the runners began falling behind; and while the others received cries of encouragement from their friends, no one seemed to pay any attention to him until he seemed well-nigh out of the race. Here and there thoughtless persons were heard to taunt him, and soon all around the circle people began laughing at him and calling out witty things at his expense. He, was plainly discouraged and distressed and was falling rapidly behind.

Just at a time when he seemed to be hopelessly beaten, I heard one gentleman say to another: "It's a shame to treat that poor fellow so; he needs encouragement. When he comes around again, let's applaud him."

On came the runner, and the two gentlemen clapped their hands vigorously as he passed. He looked up quickly and appreciatively. He seemed to realize that he had found some one who was interested in him; the thought put new speed into his dragging limbs and his pace quickened perceptibly. Goodness as well as evil is contagious. Others caught the meaning of the applause, and saw its effect. They, too, joined in, and as the flying runner, with ever-increasing speed, flew around the track, one after another became interested in him, until soon the entire crowd was on its feet yelling and shouting as one man. It was a moment of thrilling excitement; and the incident furnished one of the best illustrations I have ever known of the power of encouragement. With a speed that seemed almost marvelous, the runner drew nearer and nearer to the others, and finally, at the end of the race, but one man had beaten him by a few feet. Had it not been for the encouragement he received, he would have been hopelessly defeated; as it was, he came in second, and won a handsome reward.

The moral is so plain, that it seems almost useless to point it out. Life is a race, and all about us there are those who seem to be hopelessly beaten—beaten through lack of appreciation, of friends, of encouragement. Shall we not watch for these discouraged runners; shall we not withhold our taunt and sneer; shall we not give our word of cheer and praise; and shall we not now and then speak kindly of them to others, and say, "Let's applaud them!"

THE VALUE OF FAMILY PRAYER. (769)

All true parents pray for their children; why not pray *with* them? It means much to a little child to hear his name used at the family altar, and to hear blessings asked for the several members of the household, the Church and the Nation.

Just after the destructive San Francisco earthquake and fire, my little boy, aged seven, was quite sick. Going to his room one night, I found that he had a high fever. Seeking to comfort him, I gave him a ten cent piece. He was too feverish to be much interested in it, however, and handing it back, requested me to keep it for him until morning. When I went to his room early the next day, I found him much brighter and better, and I was correspondingly happy. I said to him, "Your money has been growing during the night," and handed him a twenty-five cent piece. He was quite delighted, and immediately, child-like, began making his plans for spending it when he could be out, mentioning several little things which he desired to possess.

In view of his sickness, we held family prayers in his room that morning, and in the prayer special blessings were asked for our unfortunate brethren in California, and that God would put it into the hearts of many to help them in their time of need. Much to my surprise and pleasure, the little fellow, at the close of the prayer, held out his precious quarter to me and said, "Here, papa, please send this to the San Francisco sufferers."

"HE COMES TO SEE US." (770)

After long and intimate association with ministers and church people, I am prepared to express the belief that a minister can do far more effective work and get much closer to the heart of his people through his visitations than through his pulpit ministrations.

The following incident will serve, in a measure, to illustrate and emphasize this position:

I once lived near a great metropolitan church of above 3,000 members, which had at least two brilliant ministers who preached, and two or three other ministers who looked after mission stations. The church also employed one minister who devoted almost his entire time to visiting the congregation.

One day I met a little girl on the street, and, stopping to speak to her, asked: "Where do you go to church?" With a note of pride in her voice, she replied: "I go to —," mentioning the popular church of which I have been speaking.

"Oh," I exclaimed banteringly, "that is the church where there are as many ministers as there are people!"

She evidently appreciated the jesting remark, and replied laughingly: "No, we haven't that many; but we do have quite a number."

"And which one do you like the best?" I naturally asked. Her reply was direct and convincing, and had a world of suggestiveness in it: "Oh, we all love dear Mr. — best" (mentioning the minister whose special duty it was to visit the congregation). "He's the one who comes to see us!"

"T'LL PUT MY HAND IN GOD'S." (771)

Some years ago, on the Sunday preceding Christmas day, I took my little boy, aged five, to morning service. The pavements were very slippery, and although he boasted that he could

walk alone, he frequently fell, and it was not until he placed his hand in mine, that he could walk without danger of falling.

The day after Christmas, he said to me: "Papa, yesterday the devil tried to make me eat the candy that mother said I mustn't touch; but he couldn't do it, although I did want it." I told him how glad I was that he had withstood the temptation and had obeyed his mother, but that he must not be over-boastful; and that the devil was not easily discouraged and would tempt him again and again. I then recalled to

his memory our walk of the previous Sunday, and asked him if he remembered how hard he tried to stand and yet how often he fell; and also how it was that he finally walked along in safety. "Yes, I remember it all," he said; "I put my hand in yours, papa."

And then I said, "And now, my boy, when the devil tempts you to do wrong, how will you be able to withstand him and continue to walk uprightly?" I think I shall never quite forget his low and reverent answer, "I'll put my hand in God's."

Illustrations From Current Events

BY PAUL J. GILBERT.

GETTING ON THEIR NERVES. (772)

Dan. 12: 3; Prov. 11: 30; 1 Jno. 2: 16;

Ps. 73: 3.

One of the best friends I have is a man, not yet thirty years of age, who has worked his way up from the lowest rung in the ladder of business success until today he is a partner in a large manufacturing establishment. Since I volunteered for foreign service, he has been telling me what a fool I am to give myself to such work. Not long ago I received a letter from him in which he wrote:

"DEAR BILL:—It's hell to be poor. When I see the men around me making money hand over fist, I'm getting restless until I can get more of it. It's getting on my nerves, honest."

And I could not refrain from sitting down almost immediately and replying, with all reverence:

"DEAR BOB:—It's hell without Christ. When I think of the millions of young men across the seas,—fine, manly fellows,—hundreds of whom are going into their graves every year through their own acts of impurity, and further, when I realize that we possess the knowledge of the means whereby they can win out in the great fight for character, I'm getting restless until I can get out to help them. It's getting on my nerves, honest."—*Related by a College Y. M. C. A. Secretary.*

THE BEER OCTOPUS. (773)

Is. 28: 7; Prov. 20: 1; Prov. 23: 32; Is. 5: 22.

"Years ago Victor Hugo in one of his greatest works thrilled the civilized world with a vivid, intense description of the fight of a sailor with a hitherto little known marine monster, the octopus or devil fish. These monsters have great, bag-like bodies of soft, flabby material, from which extend enormously long arms furnished with suckers. They have large, fearsome, staring eyes to penetrate the dark depths of the waters, and their rope-like tentacles wind around their victims, which are held fast by the suckers until they are devoured by the monster. Many of them squirt out an ink-like liquid which clouds the water and helps to prevent the escape of their victims. The fight described by Victor Hugo had a thrill and a terror not to be found in any other species of combat. With a tiger, lion or other wild animal a battle is sharp, intense, natural, but far less terrible than one with a cold, clammy, slimy, remorseless fiend that does not strike or bite, but simply envelopes his victim in his noisome folds and crushes and sucks the life out of him. Of such a na-

ture is the fight today for the morals and health of the country against the terrible beer octopus, which is undermining the manhood of Germany, destroying its physical fiber and its moral character, and unless checked will, in the opinion of the best thinking Germans, utterly 'destroy the country.'—*The New Voice.*

NEGLECTING TO HELP. (774)

Judges 5: 23; 1 Tim. 6: 20.

Shortly after the burning of an excursion boat on the Thames in which a number of lives were lost, a man who had intimated his knowledge of the disaster was thus questioned by another:

"Were you present at that great disaster?"

"I was."

"Did you see the people drowning?"

"Yes, I did."

"Did you help?"

"No, I did not."

I wonder how many there are who see the need and ruin of the world and yet are not even trying to help.

IGNORANT OF THE WAY. (775)

Deut. 6: 7; Matt. 18: 10.

Chas. M. Alexander, the gospel singer, related the following in a testimonial meeting: "A gentleman has just told me an incident that happened here last night. A little girl was sobbing her heart out, and said, 'Mother, lead me to Jesus'; and her mother couldn't do it. Are there any of you here tonight who, if your little girl should come to you and say, 'Father, mother, lead me to Jesus,' could not do it? If you could not, you ought to learn the way."

SEEKING BONDAGE. (776)

Jno. 5: 40; Rom. 6: 16; Jno. 3: 19; 2 Pet. 2: 22.

Several weeks ago the country was somewhat amused and astonished at the efforts of a lottery operator by the name of Gourdain to compel the Joliet (Ill.) penitentiary authorities to incarcerate him. Such an effort to "break into jail" is indeed strange, but stranger still is it to note the great number of men and women who are deliberately pursuing sin that by their own confession will land them in complete and abject bondage from which there will be no release. Only the mighty power of God can halt the soul thus bent on seeking death. May the church pray mightily for the salvation of the sinful during these days of evangelistic fervor.

THE BIBLE IN THE WRONG PLACE.

(777)

Matt. 22: 29; Ps. 119: 11; Luke 8: 15.

Pillowing his head on several Bibles, William Best, 22 years of age, an assistant to the sexton of the Judson Memorial Church, drank carbolic acid today as he lay on the floor of the basement of the church. He was living when found by several men employed as cleaners, but died soon after.

Unfortunately there are many who look upon the Bible as a fetish or "lucky stone." There is only one place where the *Word* can do anything for us and that is, as King David said, when it is "hid in the heart."

BLIND LEADERS. (778)

Jud. 16: 20; Matt. 15: 14; 2 Cor. 4: 4;

Jno. 12: 35.

Many a battle in the world's history has been lost through the unfitness of the leader whom circumstances and "red tape" had placed in authority.

The late king of Hanover, also, was totally blind throughout his reign, and would not allow his infirmity to prevent his taking his place at the head of his troops at the battle of Langensalza, in 1866, which resulted not merely in the defeat of his troops but in the loss of his throne. Indeed, one of the most pathetic spectacles of the nineteenth century was that of this wonderfully handsome and chivalrous old king, on the hardly contested battlefield of Langensalza, turning his sightless eyes in the direction of the enemy.

Beware of the blind leader! That preacher who ridicules the miracles of the Bible; that worldly Sunday school teacher will surely lead the way into the ditch where the blind inevitably fall.

NEW ERA IN JOURNALISM. (779)

A falsehood or an error may be denied or corrected, but it is notorious that the correction never catches up with the original false statement. A daily newspaper which will tell the truth and deal chiefly with matters of prime importance is the great desideratum. Nowadays even the best of dailies are too prone to put emphasis upon the sensational rather than the really important, upon incidents rather than events. A paper which is edited by educated men and not by children is yet so ill advised as to devote a third of a column to a dog fight, with humorous features, and to ignore entirely the proceedings of a board which is considering plans involving the expenditure of \$160,000,000 for a city water supply. A state or city political convention, enlivened with a few personal encounters, may have a column, while the development of social tendencies which may change the destinies of millions receives no attention whatever from the great news agencies, and only occasionally from the editorial correspondents of a few enlightened journals. The newspapers of New York give untold columns of free advertising to the theaters, but how many of them publish full directories of church services? Or what sojourner in the city, desirous of attending a midweek prayer service at a leading church, would find any help to his devotion in the pages of a New York daily?—*Leshie's Weekly*.

DETECTING CRIME. (780)

1 Cor. 3: 13; Jer. 2: 22; Matt. 10: 26.

Science is constantly helping to fulfill, even before "that great day" the statement of Christ that "there is nothing covered but that shall not be revealed." It is becoming more difficult each day to practice sin without being detected. A correspondent describes a new invention as "a combination of microscope and camera, by which blood stains and other means of detection invisible to the naked eye, are produced with startling clearness." He continues: "Dr. Reiss, of Lausanne, Switzerland, is exhibiting at the new gallery of the Royal Photographic Society, in London, a series of photographs produced by his wonderful invention."

"There is, for instance, a photograph of a postcard found two years after a murder in the pocketbook of the assassin. The writing on it was nearly obliterated, but by means of this process it is made clear.

"Blood stains are shown on a handkerchief which had been thoroughly washed, and, to all appearances, was spotless."

POWER. (781)

Heb. 11: 3; 2 Cor. 12: 9; Heb. 1: 3; Acts 1: 8.

"A chunk of coal releases, during combustion," says *The Electrical World and Engineer*, "enough energy to lift itself about two thousand miles, or say from New York to Panama, vertically upward against constant sea-level gravitation. A chunk of hydrogen, our most energetic combustible, releases in combustion an amount of energy capable of lifting itself about four times as far, or to a vertical distance (against sea-level-gravitation) roughly equal to the distance from New York to Manila. But a chunk of radium emanation . . . yields without any combustion an amount of energy in the process of its evolution that would lift it against sea-level gravitation not only to the sun, but to the orbit of the planet Neptune, the outside fence-post of the solar system, and which is about thirty times farther from the sun than the earth is."

Remarkable power indeed! But the power that God has committed into the hands of the Christian who has learned to pray is infinitely greater than this mighty physical power of nature. It reaches beyond the universe.

BEECHER AND THE CHILDREN. (782)

Prov. 15: 13; 2 Cor. 9: 7.

"One cold morning Beecher came up to a poor little boy selling papers. He was shivering: Handing out a nickel for a paper, the great sympathetic preacher exclaimed:

"'Dear little boy, aren't you cold?'"

"'I was told 'fore I saw you,' said the boy, his wet eyes all smiles."

"God loveth the cheerful giver" of kind words as well as money.

CARD PLAYING. (783)

MR. MORGAN AND THE NATIONAL GAME.

Several prominent Americans and two English baronets aboard an ocean steamship recently, says *Harper's Weekly*, were discussing the merits of bridge whist and whether it would retain its present popularity. A point was reached when Sir Edward Colebrooke wondered whether it was quite patriotic for

Americans to dislodge their "famous national game," which at once drew out Mr. Pierpont Morgan:

"Meaning draw poker!" ejaculated Mr. Morgan. "That is not a game characteristic of the American people. It never was. It never will be. It is a bad game. It is based upon a lie. The man who has the greatest capacity for deceit wins. To become a strong player he studies to develop the most ignoble and most un-American faculty. The effect upon boys is to make them think deceit and bluff are 'smart' and essential to success in work as well as in play. It is an iniquitous game and ought to be abolished. Nothing could be more foreign to American ideas. The man who labeled it our typical national game ought to be shot. I never hear it referred to by that term without wanting to shoot him." This ended the argument.

HIS MOTHER'S BIBLE. (784)

Deut. 31: 19-21; 1 Tim. 6: 14; 2 Tim. 1: 5, 12; Heb. 12: 1.

The late Dr. Joseph Parker, the well-known London preacher, than whom few exponents of the word of God have attracted to his services more of the thinkers of the day, after having studied the literature relating to all phases of biblical criticism and assaults upon the so-called "experts," says, in his book, "None Like It," which we would advise all to read:

In substance I retain the Bible exactly as my mother gave it, for she, too, was an expert. She thought the Lord made the heavens and the earth in six days and that he rested on the seventh day and blessed it. She told me the story of Joseph just as if it had been true and she told me about Abraham and Isaac and the angel seizing the uplifted knife, as if it were a fact. And about the flood she told me and never for a moment doubted the great rain, but was quite sure that the flood was forty days upon the earth and that the waters prevailed upon the earth and that all the high hills that were under the whole heavens were covered. She went over all the Bible lovingly and never said a word to me about "tentative suggestions," clay tablets and "future excavations." And many a time after reading the Bible to me she fell on her knees and the dear old soul talked to God as if he were a real living being and quite close to her. Yet she knew nothing about God but what she had read in the Bible. Of course all this cuts a mean figure in the eyes of formal logic and in the view of the new learning. Yet I am going to cling to it. My reason for referring to it now is to remind the critics that there is a Bible dear to the common people—they were made by it, converted by it, comforted by it, and they live upon it, and I do not want the critics to take it away until they have something better to give than "a series of tentative suggestions" and the hope of finding some help in "future excavations." We must not ignore the work which the Bible has done among the people. Experts should limit the circulation of their books among themselves. They should prey and feed and starve upon each other's partial learning and flatter each other's critical instinct by inventing still longer polysyllables and playing the middleman to German word-mongers. I would only take

away an idolater's idol because I think I have something better to put in its place. Neither would I take away the mother's Adam and Moses and Abraham and Isaac and Isaiah and Daniel and fill the ghastly vacancy with "nothing more than a series of tentative suggestions." But what would the infidel say? I never consult the infidel upon anything. I go to the infidel for infidelity; I never go to him for faith. What then is to be done? Go on with the old until the new is ready. Do not let the soul shiver in nakedness while the new tailors are wrangling over the texture and pattern of the new clothes.

INTERESTED IN THE GERAT COMMISSION. (785)

Ps. 63: 2; Phil. 1: 18; Matt. 3: 16.

Just a few days ago a dear saint lay on what proved to be her death bed. While her pastor talked with her she asked him if he knew anything about the proceedings of the International Esperanto Conference then in session. After discussing the matter somewhat she finally said: "Pastor, do you think that this new language will assist in the spread of the gospel?" Her deep interest in the Great Commission was also shown by a question asked just before she "fell on sleep." "Dr.," she softly whispered, "what is the news from Africa?" What a great thing to go into the presence of the master with his great plan burning in her sympathetic heart.

THE TRIUMPHANT GOSPEL. (786)

1 Cor. 15: 25; Zech. 2: 11; Jer. 4: 2;

Mark 16: 15.

When Bishop Thoburn of the Methodist Episcopal Church went to India thirty-eight years ago a European gentleman pointed out to him a brick pillar and said, "You might as well try to make a Christian out of that pillar as out of one of these people." Today there are in India nearly 3,000,000 native Christians, and among them are doctors, lawyers, judges, editors, teachers, and business men.

VICTORY IN THE PLACE OF DEFEAT. (787)

Gal. 1: 23; 1 Jno. 5: 4, 5; Ps. 23: 5.

Many people imagine they could live the Christian life if it were possible for them to get away from their surroundings and "start over again" in an entirely new community. Success, however, does not come to many who have sought such a plan, for even in the new environment the "natural heart" is yet weak and there must be a power from above to give life and strength to the purpose. God imparts that strength to the man who trusts in his son and enables him to live a Christian life anywhere. When Major Alfred Dreyfus was reinstated in the French army the Cross of the Legion of Honor was given him on the very spot where twelve years ago he had been publicly degraded. God spreads the table in the presence of the enemy. He wants to save you "just as you are."

DELAYED PRAYING. (788)

Hos. 5: 15; Jas. 5: 13; Ps. 119: 67; Is. 26: 16.

It is a fact (is it not?) that the great majority of people never pray until trouble overtakes them. Even the Christian, whom Christ

commanded to "watch and pray" and whom the spirit speaking through Paul exhorted to pray continually, seldom learns to really pray until varied forms of chastisement are laid upon him. The following anecdote that has been so frequently told, unfortunately contains only too much grim truth behind its humor: Said Peggy, "I'm not going to say my prayers tonight."

"Why Peggy, what do you mean?"

"No, I'm not goin' to say 'em tonight or tomorrow night or the next night, an' then if nothing happens I'm never goin' to say 'em again."

The Church of Christ will be lacking in power until it learns to pray aright.

BUT _____ (789)

Deut. 32: 15; 2 Chron. 26: 16.

It is recorded of one who recently betrayed a great trust and sealed his disgrace by suicide, that:

He was prominent in Church work.

He had a rigid code of morals for the government of his employes.

Would not contenance the use of liquor or tobacco in any form.

From The Wayside

IT WON'T DROWN. (791)

"Cast your bread upon the waters, and don't think it will be drowned." This is the quaint advice given by an Armenian orphan in a grateful letter to her patron. When we see the happy face of our orphans we know our labor has not been in vain, and we would have others join the circle of those who are supporting children at \$30, \$25 or \$20 a year in Turkey or India.—*Emily C. Wheeler, Worcester, Mass.*

THE SERPENT IN THE IDOL. (792)

Dr. Abbott, of Bombay, writing of the orphanage in Roha, says: "Let me picture to you, if I can, the immediate surroundings of the orphanage. The dormitories of the boys are on a piece of land of about five acres. It is surrounded by a prickly pear hedge. The prickly pear hedge is a useful one, because, it being a living one, never needs repair, and its thorny character prevents men or cattle from getting through it or over it. It has one great disadvantage, however, in being a good refuge for snakes. These often come out at night, and no one likes to walk about in the dark without a lantern. You can better appreciate this when you remember that all the boys and girls go barefoot.

"Near the gate, just outside, stands an interesting tree, the peepul tree, regarded by the Hindu as a sacred tree, and worshiped; around its base is built a stone platform, and on it, leaning against the tree, is a hideous stone idol. So every time our boys pass through the gate they are reminded, if they stop to think, of the days, only five years ago, when they were taught by the parents to bow to such senseless objects. It may interest the boys and girls who read this letter to know that in a hole in this stone platform a large cobra snake is said to live. He is not usually

Refused to employ clerks who even visited race tracks.

He would never ride in a public conveyance on Sunday unless the exigency was imperative, and was opposed to the reading of Sunday papers.

But _____! What was wrong with this man? The words of Jesus addressed to the rich young man applied in part to him. "One thing thou lackest—follow me." He had the "form but not the power of godliness." Jesus, who at one time seemed to be the dominant factor of his life, had been left far back on the road. Poor man! Poor Judas!

INFLUENCE. (790)

Mark 4: 22; Heb. 11: 4; Heb. 9: 27.

"The funeral service began at 2 o'clock. At the same instant throughout the system of railroads lately presided over by Mr. _____ every train came to a dead stop, every wheel ceased to turn, every employe put aside his work for five minutes."

Everything on the great system except the influence of the man who lay in the coffin. For evil or good it never stopped even for the brief five minutes. On and on it goes, gathering power unto the eternities.

seen except in the hot summer months, when he comes out of his hole in the evenings to cool himself, and all who know of this keep a careful lookout when passing the place in the dark. It is true that there are other religions and that there are some good in them, but in all of them except Christ's, there is some feature that results in physical evil—like the idol, there is a serpent in each that bites its worshippers.

A PRESENT DAY MARTYR TO SCIENCE. (793)

"Just how far a man will go in the love of science," the Indian guide said, as we climbed up Mt. Shasta, "was exemplified in the case of the famous naturalist Muir.

"Muir, who is still living, was very fond of walking about on the mountain, studying its various forms. Again and again he was warned not to do so, as he did not know the weather signals, and might be caught in a snow-storm, lose his way, and either perish from cold, or else fall into some bottomless crevasse. Still, however, he would go on.

"Finally his persistence won the admiration of one of the guides, and this one made a point of following him. It was lucky that he did so, for one day Muir was caught in a fearful snow-storm, high up on the peak.

"The guide came to his assistance, but it was too late. They were too far from the Horse camp, where one's steeds are left behind, to try and reach it for the night. There are no caves or projecting rocks in which to take shelter. There was but one place,—the hot springs,—and thence they groped their way.

"The snow fell thicker; it grew colder and colder. Both men were on the verge of death. It was terrible, but it must be done.

"Muir and the guide laid themselves, clothes and all, in the slimy hot springs. There, while

one half their body was boiled, by the steaming waters, the other was frozen to the bone by the zero winds. Then when they could stand the cold or the heat no longer, on the one side, they would turn the other into the water. The wet side uppermost then would freeze over, and the skin chap and peel.

"No one can imagine to himself the terrors of that night.

"At any moment, too, some avalanche of snow might have come down from above and buried them completely. Or, asleep, they might have sunk deep into the pool and been drowned.

"Little by little, however, the storm abated and day came. Then they made their way, as they could, to the foot of the mountain.

"For days afterward Muir suffered from the exposure. The old guide, too, who is still alive, likewise bears traces of his terrible night on Mt. Shasta."

THE MODEL'S BEAUTY. (794)

Ps. 119: 32.

"I will run the way of thy commandments, when thou shalt enlarge my heart." The Psalmist's words come out very beautifully, in all their power, and meaning, when considered in the light in which Adam Clark puts them: "*Because thou hast enlarged my heart, I will run the way of thy commandments.*"

Now what does this suggest? It suggests a model—a model Christian; it suggests one lost "*in the fullness of God.*" It presents us with ideas of one who is capable of being followed; one to look up to; one to pattern after; one to admire.

When we speak of a model of anything, we think of a certain standard, a pattern, or an example for imitation. The artist's model must be one of physical beauty,—a pretty face and a pretty form. With him the sparkle of the eye, the curve of the lip, the symmetry in all the features are things to be taken in account. And if I were to choose the artist's model I should add, a beautiful character.

The beautiful character of the Christian makes him a true model.

In the Carnegie Institute at Pittsburg there is a beautiful portrait, by one of the master artists. Since the opening of the Institute art lovers from many parts of the country flocked hither to admire the "*Study in Black and Green,*" as it is called. But there was a stir at the Institute the other day. Some one discovered that the model for that picture was none other than that of a woman who figured in the most widely published and most disgraceful case tried in the civil courts of our land. The picture is now no longer admired by art lovers, and it is said that it is to be removed. But why? That is easy to see. The public feels that it has been swindled. The model's beauty was too shallow to hide her character. A true model must have character. In everything where skill, beauty and completeness are valued no detail dare be overlooked.

So because a true Christian must possess character, he becomes a model. The model Christian's watchword is, "I will run the way of thy commandments, *because thou hast enlarged my heart.*"—*Joseph F. Gross, Bath, Pa.*

NARROWNESS.

(795)

Matt. 7: 13, 14.

Narrowness is Christ's idea of the way of life, a straitened way, the way of truth. For a moment pause to ask: Could it be otherwise? It is eleven o'clock—the orthodox regulator at the watch-maker's points with exactness to that hour. "Very narrow," exclaim all the cheap timepieces of the neighborhood and they persistently point to all hours from nine-thirty to midday, but their boasted liberality is only inexactness, which is another word for untruth. So orthodoxy in the harbor channel marks with exactness each rock or sunken hulk, and puts its danger signals out. A liberal pilot might be careless of these signals, but the passenger would prefer that the pilot should be over-cautious rather than too liberal. —*H. E. Partridge, Pomona, Tenn.*

A BOLD POLITICIAN. (796)

The Delaware Legislature has passed an amendment to the charter of Wilmington. This provides that 10 per cent of the voters of the city may file with the mayor, sixty days before a regular election, any question which they wish submitted to popular vote.

If a measure so submitted receives a majority of the votes cast thereon, the city council must pass ordinances carrying this measure into effect. Failure to do this is made a misdemeanor, punishable by fine, removal from office and disqualification for holding any city position for a period of five years.

The Delaware House passed this bill by unanimous vote. In the Senate there was but one vote against it. This senator belongs to that class of politicians who assure us that the initiative and referendum would never do, that it would destroy representative government. How they love representative government is better evidenced by their deeds than by their words.

Such men dread the initiative and referendum, not because, as they say, it would destroy the representative character of our government, but because it would make it impossible for them longer to misrepresent the people.

THE INBORN SENSE OF FEAR. (797)

Gipsy Smith was telling of the natural fear of a horse. He said that if a bit of straw that had been taken from the cage of a lion were put into a stall with a horse, though the horse might never have seen a lion, the smell on the straw would send the horse into a panic of fear, and he was likely to make a break to get out of the stall. He said that one wisp of straw was sufficient to cause this fear. His illustration was that men were originally born with fear of sin. That the very "smell" of it, the sight of it, would cause—and ought to cause—great fear, with a determined effort to get away from it. But too many have lost this finer "sense" of fear. Too much familiarity with evil has made men insensible to the awfulness of it, such is the great danger of sin—it paralyzes the finer senses, and by and by, that which one first hated, he begins to enjoy. The old lines are ever true:

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet, seen too oft, familiar with her face,
We then endure, then pity, then embrace."

Cultivate a sense of fear for sin. The finer sense, the less danger of falling into evil. If at the first "wisp" we became frightened and ran—what evils we might escape, what sadness of heart we might never know.

A COLLEGE PRESIDENT'S TRIAL. (798)

Before the end of his term, Harvard's first president, Dunster, although very successful in his administration, caused great excitement by openly opposing infant baptism, having fallen "into the briers of Antipædobaptism." He was indicted by the grand jury, convicted, sentenced to a public admonition on Lecture Day and required to give bonds for his good behavior. Political feeling ran so high that in October, 1654, he was compelled to resign in order to forestall his dismissal by the General Court. On November 10, 1654, the venerable minister asked permission to occupy the president's house till spring, and submitted to the legislature pathetic "Considerations" why, for the convenience of his successor, he should not be compelled at once to quit the president's house in the middle of winter, when his wife and youngest child were very sick. He showed that he himself had built the house partly with his own money, and partly with money he had solicited, and that he had no other house to which he could move. Yet the theological and political feeling was so strong that it was with the greatest reluctance that the legislature allowed him to remain in the president's house until the following March.—*From Individual Training in Our Colleges*, by Clarence F. Birdseye.

CONTAMINATION. (799)

Health problems originally local have recently become national. This applies not only to pure food and other problems which have been already partially dealt with by legislation; but to many as yet untouched. For instance, New York city derives part of its water supply from Connecticut, and its milk supply from at least three states. For want of jurisdiction, it is difficult at present to secure either pure water or pure milk. Again, the Ohio River, being out of the jurisdiction of the states through which it flows, now represents, as a distinguished hygienist has recently said, a thousand miles of typhoid fever. Just as it is only through the action of the federal government that the people of the United States have become freed from the menace of yellow fever, so we cannot expect to become free from typhoid and other diseases communicated from place to place, without aid from the National government. Not only do waters pass diseases from one state to another, and commerce take pests, but passengers carry diseases over the railroads. It is well known that local boards of health have made great strides in fighting tuberculosis by placards in local tramways prohibiting spitting. But on the interstate railroads, indiscriminate spitting is still allowed.

No man liveth to himself spiritually or physically, even as no city is independent of its

surroundings. The city is disturbed over getting impure milk or water from the country. It should also be exercised over the impure moral influence it exerts on the young people coming to it from the country and not crush the purity and life out of them and throw them back unto the country.

FORGETTING SOMETHING. (800)

When the train that conveyed President Roosevelt through Virginia on his last trip South stopped at Charlottesville, a negro approached the President's car and passed aboard a big basketful of fine fruit, to which was attached the card of a prominent grower.

In course of time the orchardist received a letter of acknowledgment from the White House expressing the President's appreciation of the gift, and complimenting the donor upon his fruit. The recipient of the letter was, of course, greatly pleased, and, feeling sure that his head gardener would be much interested in the letter, he read it to him. The darkey who served in the capacity mentioned listened gravely, but his only comment was:

"He doan' say nuthin' 'bout sendin' back de basket, do he?"—*Success Magazine*. A little more courtesy, or sending back the basket would be a great aid in church finances. C. H. Small, of the Ohio Congregational Missionary Society, closed a year's work free of debt. He then sent out a circular letter headed, "Thank you," giving particulars. It resulted in additional gifts through falling into the hands of those who had not contributed.

THE MEANING OF THE SACRAMENT.

The word *sacrament* does not occur in the Bible. It is the old Latin word *sacramentum*, which expresses the oath of the soldier in the Roman army, by which he swore allegiance to Cæsar, declaring himself willing to go anywhere, to do anything and to die if necessary for the Emperor. And this sacramental service is really a renewal of the military oath of obedience and loyalty in which we declare that we will obey our Commander-in-chief, individually and collectively, at all hazards.—*Hugh Price Hughes*.

A poor boy, a cripple, was enviously watching some other boys on the ball-field. A young man who stood beside him noted the discontent on his face, and said to him, "You wish you were in those boys' places, don't you?" "Yes, I do," was the answer. "I reckon God gave them money, education, and health," continued the young man, "to help them to be of some account in the world. Did it never strike you that He gave you your lame leg for the same reason,—to make a man of you?" The lad thought upon the words, grew heroic, conquered his hindrances, and became a noble Christian physician.—*J. R. Miller, D. D.*

The Emperor Julian gave a bribe of \$16,000,000 to his army to be made emperor, and was not ashamed to boast of it afterwards. A millionaire in Missouri got five years in the penitentiary because he gave a bribe at all. Christianity has widened men's thinking so much.—*C. E. World*.

Preachers' Scrap Book

THE MISSIONARY'S DREAM. (801)

2 Cor. 4: 17; Acts 9: 16.

One of the old saints (a missionary who had suffered much for God) was heard calling out in his sleep at midnight, "Yet more, O Lord, yet more!" The next morning his friend said to him, "What were you dreaming about last night?" And he said, "I had a vision of the coming glory. I dreamed about heaven, with its reward, and of sinners saved by grace to make up the crown of Jesus Christ." Said the friend, "No wonder you called out for more of that." "That is not what I was asking for in my dream," replied the old saint, "I was asking for yet more suffering for the Lord, more of sacrifice—these light afflictions which are but for a moment, work out a far more exceeding and eternal weight of glory—and I saw in my dream the relation between sacrifice and reward, and I was not pleading for more glory, but for more opportunity to sacrifice and suffer for Jesus Christ." The old saint had found the secret joy, not only in the midst of suffering, but out of suffering.

THE "LION SERMON." (802)

Every year there is what is called a "lion sermon" preached in the Church of St. Catherine in Leadenhall St., London. There is a legend that a former Lord Mayor of London was traveling in a foreign land two hundred years ago and became separated from his party. As he was walking along, a lion sprang out into the road before him. He was helpless and as he fell down on his knees and cried, "O Thou Lord God of Daniel, deliver me from the lion," the lion turned and went away to the forest. The Mayor afterwards left an endowment providing that on the sixteenth of October the anniversary of the event, a sermon should be preached commemorating his deliverance. Have we not in the past year met lions of temptation, or grief, and has not God delivered us?

THE EDUCATED MAN AND THE COAL DRIVER. (803)

1 John 3: 18.

Christian man, is your religion genuine? There was once a man in my congregation who could talk eloquently, and seemed to know the Bible from Genesis to Revelation. He could quote the poets, and a stranger would be charmed by his eloquent utterances. And yet when he had talked in a prayer meeting, the life of the meeting had gone. All knew that in his life there was something unsavory, that he would drink before the bar with worldly friends, and that he was not as honest as he might be. His good grammar and fluent utterances did not make amends for the weakness of his character.

There was another man in that congregation who would sometimes come to prayer-meeting with a circle of coal dust around his hair. He was a coal cart driver, and he was

now and then so hurried to get to prayer-meeting that he did not make his toilet with as much care as he ought. But the people learned ever to listen when he talked. And why? Because they knew that he lived every day for God. He would pick up a tramp on the road, give him a mile ride on his cart, that he might talk to him about Jesus. His religion was real. I would rather have good religion in bad grammar than bad religion in good grammar.—*A. J. Gardon.*

REMEMBER OUR SUCCESSES. (804)

Once when General Beaver was addressing a large audience, he flourished his crutch in the air and with unmatched eloquence said, "I won that crutch at Chancellorsville." "My hay crop is a failure," moaned a farmer to his neighbor. "But how about the potatoes?" asked the neighbor. "They are all right." "And your corn?" "A fine crop." "And your oats?" "An excellent yield." Then the neighbor said, "Why don't you mention your successes first, and put that one failure in a parenthesis at the end?" General Beaver counted it an honor to leave a leg at Chancellorsville. The farmer raised four crops of produce and moaned because one was a failure. We can flourish our crutches or moan over them. We can moan over one poor crop or rejoice over three good ones. Which are we doing?

This is a good illustration for temperance workers, and all who are laboring for civic righteousness. Let us make much of our successes. Let us thank God, and take courage.—*Louis A. Banks, D. D.*

For some years many of the great railroads, banks, and other corporations have insisted upon partial abstinence from intoxicating liquors from their employees, and now liquor-dealers themselves are advertising for total abstinents to sell their product, thereby confessing the demoralization wrought by it; and yet we are told that the United States army cannot be maintained, and that discipline among the soldiers is at an end unless liquor saloons are maintained by the government. What a humbug the liquor traffic is!—*The Safeguard.*

THE TOTAL ABSTAINER AS A GOOD SAMARITAN. (805)

And it came to pass as a certain man journeyed from the cradle to the grave he fell among saloonkeepers, who robbed him of his money, ruined his good name, destroyed his reason, and then kicked him out worse than dead. A moderate drinker came that way, and when he saw him he said: "He is but a dog; they served him right. Let him die; he is a curse to his family." And also a license voter came that way, and when he saw him he said: "The brute! Put a ball and chain upon his leg and work him on the street." And a fanatic teetotaler came that way, and when he saw him he had compassion on him, and raised him up, assisted him to his home, and ministered

to his wants and the wants of his family; got him to sign the pledge and started him on his journey in comfort and happiness. Who, think you, was the greater friend to humanity—the saloonkeeper, the moderate drinker, the license voter, or the fanatic teetotaler?—*A. J. Gordon.*

A SAILOR'S STRANGE EXCUSE. (806)

An English newspaper gives this strange excuse, which, however, is about as good as the usual run of excuses for drunkenness:

During the visit of the Channel Fleet to Newcastle, England, one of the holiday makers was brought up on a charge of being drunk and disorderly. "What have you got to say for yourself?" demanded the magistrate. "You look a respectable man and ought to be ashamed to stand there." "I am very sorry, sir, but I came up in the train in bad company," humbly replied the prisoner. "What sort of company?" "Some of the bluejackets that were teetotalers," was the response. "What, sir?" cried the magistrate in a temper, for he was a zealous abstainer; "do you mean to say that teetotalers are bad company?" "Beggin' yer pardon," answered the prisoner, "ye're wrong, for aa had a big bottle of whiskey and aa had to drink it aall myself!"—*L. A. Banks, D. D.*

GARLANDS OF LOVE. (807)

I can never let a Thanksgiving festival go by without laying a fresh garland of loving praise on the old home of childhood, and on the names of those who filled that home with such heavenly music. You and I will never know, at least in this life, what we owe to a pious ancestry, to a father's wisdom and warnings and holy example; to a mother's love, to her words and her prayers, to her gentleness and self-forgiveness and fidelity and resignation, which made her to us children the most beautiful being on earth; and to all the influences of the home life, uplifting, refining, sanctifying our characters. You cannot rebuild those moss grown walls, but you can make the home of today, in which you are the parents, like that early home in its purity and brightness, in its love and piety. You cannot call loved ones back and down into the shadows of earth, but you can so live today praising God, loving and serving the dear Master, that you will meet the loved and lost in the eternal sunshine, where the Good-Bye has never yet been spoken, nor one tear shed.—*Rev. A. E. Kittridge, D. D.*

BETTER THAN NO WAY. (808)

A few years ago there lived in the northern county of Maine a dear old saint, whose only way of getting around was leaning upon two chairs. The writer, calling upon her one day, said, "Well, mother, that is a pretty hard way to get around, isn't it?" Brightly and quickly she looked up and said, "It is better than no way at all." Then she began to talk of God's goodness to her, how he had always given her enough to eat and wear; she had never suffered from the cold; her son with whom she lived was good and kind to her, their crops

always turned out well, they always had something to give to others. "There," said she, "I can't begin to tell you of all God's wonderful goodness to me and to my son." To my inexperienced eye there seemed no cause for such gratitude, for she was surrounded with naught but the bare necessities of life, yet she spoke of them as special blessings conferred upon her by One who loved her, and whose praises she never tired of singing.—*Zion's Watchman.*

HE NEVER BLAMED THE "BOOZE." (809)

He took a bottle up to bed,
Drank whiskey hot each night,
Drank cocktails in the morning,
But never could get tight.
He shivered in the evening,
And always had the blues,
Until he took a bowl or two—
But he never blamed the booze.

His joints were full of rheumatiz,
His appetite was slack,
He had pains between his shoulders,
And chills ran down his back.
He suffered with insomnia,
At night he couldn't snooze;
He said it was the climate—
But he never blamed the booze.

Then he had the tremens,
And he tackled rats and snakes;
First he had the fever,
And then he had the shakes.
At last he had a funeral,
And the mourners had the blues,
And the epitaph they carved for him was—
"He Never Blamed the Booze."
—*Saxby's Magazine.*

PRAISE GOD. (810)

Praise God for a home. Tens of thousands of boys and girls will go to sleep tonight without a mother to tuck them into bed, and without any one of the pleasures of home about them.

Praise God for food and clothes. Millions of persons are hungry today, and many of them are suffering for want of clothing.

Praise God that you do not lift blind eyes to a sky you have never seen. Be grateful for your sight, through which so many of your pleasures come. Praise the kind Father in heaven, too, for your hearing and speech.

Are not the sun, the moon, the stars, the air, the water, the rain, the trees, the flowers, worth a word of praise? Yet how seldom do we thank God for these common blessings!

Praise God for books, and for the pleasure and power which come from reading and education.

Praise God for the wonderful inventions and progressive spirit which made today the best time in all the world's history to be alive. The comforts, the conveniences, the pleasures and the blessings that are possible to all of us in these modern days are surely worth a "Thank you!" to the great Giver of them all.

Praise God most of all, for the blessed Bi-

ble and the loving Saviour. Jesus is the theme of the praises that are sung in heaven; shall he not be our chiefest cause for praise here?

How shall we do all this praising? With our lips. In our hearts. By our lives. Just to be glad and grateful is praise, that pleases God. Then, to give another person reason to be glad and grateful is still a better way of praising God.—*Christian Observer*.

A NEW NAME FOR SIN. (811)

Psa. 19:12; Job 13:23.

Dr. James Stalker tells how much profit he derived once from the humble wisdom of an elder in his first parish, who, after he had heard Dr. Stalker preach on Sin, said, as they walked away from the kirk together: "Ay, sin, sin! I wish we had another name for that because the word has become so common that the thing no longer pierces our conscience." Dr. Stalker frankly admits that whatever freshness his sermonic product has had since that time has been due to the old Highlander's warning against hackneyed religious language.

DRINK IN FRANCE. (812)

The Director General of the railways in Alsace-Lorraine has forbidden employes to drink when on duty. The rule extends to all grades of employes and to all hours of the day. It includes the 2,000 employes of the shops at Montigny. The first offense is punished by placing the offender in a more subordinate position. For the second offense the punishment is dismissal. And all this in France.—*American Issue*.

A FATHER'S LOVE. (813)

The wife of a young rector in the West End of London died, leaving him with a motherless child. The people hoped that some aunt or sister would come to care for the child, but none such appeared. Gradually it came to be known in the parish that the scholarly rector was quite as much at home in the nursery as in the study and that his child was under his constant watchfulness and care.

Four years slipped by, and one Easter Sunday the child sat as usual in a front pew and listened to the sermon. It was on the mother of Jesus—her agony of heart at the cross, her wonder and joy at the resurrection. From this he turned to tell of the sadness of those who feel the mother want in this world. "Think what a child's life is without the mother love!" he said in conclusion. "Who can tend and cherish and love—who but a mother?"

In the hush that followed a childish voice called sweetly from the front pew: "A faver does ev'y bit 's well, papa, dear."

Much as been said in glorification of the love of a mother. Shall we forget that the father love is often quite as deserving of our praise?—*Deaconess Advocate*.

SAVED BY THE FLAG. (814)

Psa. 20:5; Psa. 28:8.

Visitors to the city wonder at the preservation of two small groups of houses undamaged in the very midst of the wide sweep of desolation wrought by the flames. These houses are found on Telegraph and Russian hills, two elevations in the northern section of the city.

The saving of the buildings on Telegraph Hill was due to an American flag. A certain family that had a flag staff in their door yard decided that it was necessary for them to abandon their home to the flames. Some member of the family suggested that they run up the Stars and Stripes before they left, and the suggestion was acted upon. It was thought that by watching the flag from a distance they would be able to perceive whether or not their home had been destroyed. A few minutes after Old Glory was given to the breezes, it caught the eye of the soldiers and sailors who were fighting the flames and all the latent love for country in their hearts at once sprang into life. "We cannot let the flag burn," was the cry on every lip, and so forming a line about the foot of the hill and using wine (a plentiful supply of which was near at hand) instead of water, they succeeded in checking the flames and saving the hill.

There is strength in a standard and power in a profession. Let the soldiers of Christ rally about the Cross, as these soldiers of Uncle Sam rallied that day about Old Glory on Telegraph Hill.

THE ELEVENTH COMMANDMENT. (815)

John 13:14; 1 John 2:7, 9; 1 John 3:23.

There are eleven commandments and not ten only, as the great Archbishop Usher taught the close-fisted wife of the country curate. The Archbishop was wont to dress as a mendicant and go about his diocese to see how matters fared. Once as a ragged beggar he appeared at the door of a curate, whose wife was noted for stinginess and evil temper. The seeming beggar asked an alms, but the house-wife refused. And with the refusal she gave a lecture: "It is not seemly for a man of your age to be begging from door to door. Such conduct is not the result of a godly life. Now sir, to prove you to be an evil man, I will ask you a question: How many commandments are there?" "Eleven," replied the disguised Archbishop. He was promptly driven away from the door with derisive words. But the next day, the Sabbath, he occupied the pulpit of the parish church, much to the amazement and chagrin of the curate's wife, and took for his text: "A new Commandment I give unto you that ye love one another." The first words of discourse were: "It would seem from this text, beloved, that there are not ten Commandments only, as some of you may suppose, but eleven."

LEAVING HIS TREASURE. (816)

Matt. 6:19-21.

A young lady was one day visiting an aged man, a friend of her father, who had been as-

sociated with him in early life. The man had been one of those who run after the world and had overtaken it. All it could give he had obtained. Pretty, soon he inquired the state of his friend, whom he knew to be in circumstances of far less external comfort than himself. As he listened to the story of his less favored friend's patience in suffering, of the cheerfulness with which he could look forward to either life or death, the rich man's conscience applied the unexpressed reproach, and he exclaimed, "Yes, yes, you wonder why I cannot be as happy and quiet, too; but think of the difference. He is going to his treasure, and I—I must leave mine."—*G. B. F. Hallock.*

THE CITIZENS' HANDBOOK. (817)

2 Chron. 17:9; Neh. 8:7-8; Deut. 4:6.

The Bible is still the best handbook of the worthy citizen, for it teaches us many truths which make nations strong and keep them so. It will teach us in the appointed, inscrutable law of human life, and in the great race of mankind we must hand down to future generations a brighter and ever brighter torch of knowledge and love. It will teach us to know man simply as man, and to regard all men, from the highest to the lowest, as absolutely equal before the bar of justice; equally under the stroke of her sword, equally under the shadow of her shield. It will teach us always and invariably unjust and immoral practices must be put down in the interests of the community, and that the interests of the community are subordinate always to those of the entire people. And it will teach us that the true glory of nations lies not in the splendid miseries of war, but in the dissemination of honorable happiness and encouragement of greatness, and the suppression of vice; and it will teach us that the true wealth of a nation is not in silver and gold, but in the souls of strong, contented, and self-respecting men; and it will teach us that the true freedom of a nation lies not in the anarchic right of licensed temptation and unrestricted facilities for crime, but in the bonds of a material obedience deeply cherished by the good, but inexorably enforced on all the bad.

GEMS OF LIBERTY.

GEMS OF LIBERTY. ✓ (818)

In an Eastern story we read of a traveler who arrived in a country where the children played at marbles with diamonds, rubies, emeralds, and other precious gems. "These are doubtless the children of some powerful king," said the traveler, as he bowed respectfully before them. The children, laughing, made him soon perceive that they were the street boys, and that the gems were only the pebbles of that country. These things are an allegory. The purest gems of civil and religious liberty are the commonplaces of our age and country. Our street boys are familiar with privileges and ideals that heroes strove in vain to secure and which prophets only dimly guessed. And because the possession of these high blessings is so familiar to us, because the rubies

and emeralds and diamonds of liberty are the pebbles of this favored land, therefore we are tempted to despise them, to be blind to their beauty, to make playthings of them, and to fling them away.

INTERNATIONAL INTERCOURSE. (819)

Isa 19:23-25.

It is God's purpose to perfect the race through international intercourse and friendship. It is not His purpose that the nations should exist as so many hostile groups; chronic national antagonism is not heaven's design. Neither is it the design of God respecting the various peoples that they should dwell in a state of isolation. It is manifestly the Divine purpose that the several nations shall complete each other through sympathy and reciprocity. Just as God binds the orbs of the sky into magnificent musical systems, in which each star still preserves its own orbit and movement and color, so does He, by many subtle cords, link together the scattered nations into harmonious constellations, into one vast and blessed brotherhood, each people still retaining the distinctive characteristics which are so precious to itself and the race. Geography indicates this. Just as in nature the various flowers have their several nectars and perfumes to attract the bees and secure that cross fertilization which is essential to strength and fruitfulness, so God has given each land some special treasure that it may attract to itself different peoples, and secure that national intercourse which is essential to the fullest and highest civilization. Ethnology also gives a reason for national sympathy and intercourse. No one national type includes all perfections. The mental and physical deficiencies of mankind show just as clearly as geography does that nations need one another. The intellectual brilliancy of the French; the patience and thoroughness of the German; American audacity; the artistic instinct of the Italian; the practical genius of the Anglo Saxon; the science of the West; the idealism of the East; these show the real interdependence of the several races, and how necessary international intercourse is if mankind is to realize the fullness of power and happiness.—*W. L. Watkinson.*

LOVE ON THE CROSS. (820)

A dispatch from Mogador, Morocco, tells of the crucifixion there of a native cobbler for the murder of thirty-six women. An immense throng was present. It was the first execution of the kind within living memory. With an ocean between us, we shrink with horror from such a form of death, with its slow, agonizing torture. The gallows, the electric chair, a crashing bullet in heart or brain, or the quick thrust of a sword are merciful compared to the terrors of crucifixion. And yet Jesus lived his matchless life, wrought his deeds of mercy and performed his miracles in the shadow of the cross. At the appointed time, in obedience to his great purpose, for the love of man and to make it possible for sinning humanity to find God as Father, he suf-

ferred the agony of crucifixion as did the murderer in Mogador. Thus was the love of God made known to man.

IGNORANT OF MILLIONS. (821)

Two brothers living in Pennsylvania, one a bartender and the other a section foreman, have been millionaires for six years, but did not discover the fact until recently. An uncle living in Denver died leaving \$2,000,000, which goes to them as his only living relatives. These men were millionaires six years ago, but did not know it! As soon as they learned of their good fortune they hastened to establish their claims and to enter into the enjoyment of the property. If they had doubted the lawyer who told them the good news and refused to take the necessary steps for gaining possession, they would still be poor. How truly this illustrates the condition of men who are the heirs of the infinite spiritual wealth of God through Christ, but have never discovered their wealth. God's love is a supreme gift, available for all who will accept. Acceptance of love drives out evil, and thus sinning humanity becomes allied to the divine.

A BABY SAVED. (822)

A five year old girl got lost in Atlantic City. She wandered into the street in front of the city hall and stood between the trolley tracks crying, while cars, wagons, and automobiles were rushing by. The mayor of the city paused while dictating a letter to his secretary and glanced out of the window. He saw the child and her peril. Dashing his papers and official business aside, the mayor leaped through the door, rushed through the crowd, caught the little girl in his arms and bore her back to the sidewalk and safety. She was soon restored to her mother. There are many children who are morally and spiritually lost and who will never be saved unless some strong person rushes into the dangers which surround them and brings them out. The saloon, the brothel, the gambling house, and bad books threaten the youth of our land on every hand. Where are the moral heroes who will rush into the midst of these dangers and save them from their peril?

SEEKING FOR AN HEIR. (823)

A man died some weeks ago in Brooklyn who left a fortune of nearly half a million dollars. He was eighty-seven years old, and had made a vain search for an heir to whom he could leave his money. He had traveled far and wide for twenty years, and had inquired into every nook and corner of this country and Ireland in search of an heir, but returned from the quest without having traced one. A friend went to Ireland to trace his family connections. He found the line of descent, but could find no living member of the family in any line. The rich man was informed, "You haven't a living relative on earth." Love of kindred is a beautiful trait, but the religion of Christ would not have us limit our love to those of our own blood. How much happier this old man would have been if he had taken outcast boys and girls

into his heart as heirs and given them an education and a start in life!

EVIL EVER PRESENT. (824)

How true it is that evil is ever present. We may be overwhelmed without warning. A tragic incident showing how suddenly a home may be ruined occurred in New York. A Jewish lecturer accompanied by his wife and two children, one two years old and the other seven, were spending the cool of the evening on the pier at the foot of East Tenth street. The little boy ventured too near the edge of the pier and slipped into the water. With a cry of horror, the mother ran to the pier's edge. She saw her baby swirling in an eddy and being carried out into the stream. She stood dazed for an instant and then leaped into the water to save her drowning child. An alert policeman dragged the child out of the river, but it died on the way to the hospital. Nothing could be done toward reaching the mother, who soon sank. Those who had gathered on the pier were forced to stand in helpless agony while they watched the heroic mother disappear for the last time. Half crazed with grief the father took his remaining son by the hand, and pushing the empty baby carriage left the pier for his desolated home. Tragic as is this occurrence, it is no more so than the moral tragedies that are taking place in our great cities every day. Boys and girls, young men and young women are falling over the pier into the sea of iniquity that roars and lashes all about them. And the saddest part of all is that so few are willing to risk anything to save the boys and girls from sin.

ROOSEVELT, THE PROPHET. (825)

It has occurred to us that if Theodore Roosevelt had been born a few centuries before Christ, instead of occupying an executive seat, he would have been filling the role of Amos, Micah, or Isaiah. For his mood and temper of mind is essentially that of the prophets. He is, indeed, Roosevelt the Christian prophet. The essential function of the prophets was not, as is too often supposed, that of prediction, but of the fearless proclamation of righteousness, especially in relation to public affairs and the administration of the nation. It is the ambition of Mr. Roosevelt, evidently, to fill not simply an official function, and hold down his chair at the White House, but to be, in a large sense, the leader of the thought of the people—to anticipate tendencies and dangers and give timely provision and warning in reference to them. His late address on "The Man with the Muck Rake" must have struck a responsive chord in the thoughts of many, who can not help feeling that some newspapers and popular magazines are exploiting reform in a sensational way, playing to the galleries for the sake of subscriptions, giving exaggerated, pessimistic views wide currency, and fomenting misunderstandings and hatreds between social classes. Their work, although apparently on the side of righteousness, has a vicious taint to it which needed just the criticism the President gave it.—*Western Christian Advocate*.

THE ECCLESIASTICAL YEAR—AUGUST

BY G. B. F. HALLOCK, D. D.

Preparatory Service and Communion Sunday

STIRRING TO REMEMBRANCE.

"I stife up your pure minds by way of remembrance." 2 Pet. 3: 1.

The power and use of memory. God uses this faculty in building up Christian character. In our coming Communion we remember especially the facts and the purpose of Christ's life and death.

I. The Gospel has a history to be remembered.

1. Bring to remembrance Christ's sufferings.

2. Bring to remembrance our sins.

3. Bring to remembrance God's love.

II. The Lord's Supper has a purpose to be remembered.

1. It is a commemoration of Christ.

2. It is a communion with Christ.

3. It should bring consecration to Christ.—H.

CHRIST EXPECTED AT THE FEAST.

"What think ye, that he will not come to the feast?" John 11: 56.

I. What is there to cause us to fear that he will not be at the feast?

1. Our sins against him.

2. Our neglect of doing commanded duty.

3. Our lack of love for him.

II. On the other hand what is there to encourage the hope that he will be at the feast?

1. His character.

2. His disposition to forgive.

3. His love.—H.

THE DUTY AND OBLIGATION TO KEEP THE FEAST.

"Therefore, let us keep the feast." 1 Cor. 5: 8.

I. First, let us keep the feast because the obligation rests on Christ's dying command.

"Keep my commandments." "Ye are my friends if ye do whatsoever I command you." "This do in remembrance of me."

II. Let us keep the feast as a public confession of Christ. It offers a blessed opportunity of testifying in the presence of fellow disciples and of the world that we are not ashamed of Christ. "I will pay my vows now, in the presence of all his people."

III. Let us keep the feast because in not doing so we would incur spiritual loss. It is a blessed means of grace, and the loss is great when neglected. It is called a "feast" because it refreshes and strengthens the soul.—H.

VALUE OF COMMUNION.

The Mohammedans used to bring so much incense into the Mosque of Omar at Jerusalem that any one going from it carried everywhere the sweet odor, and men could tell where he had been. So men will know where we have been, if we spend much time alone with God. Let us not neglect the coming to the Lord's table. Let us commune with him. It will prove

a blessing in our lives, and it will help us to prove a blessing to others.

O the pure delight of a single hour

That before Thy throne I spend,

When I kneel in prayer, and with Thee, my God,

I commune as friend with friend.

—Fanny Crosby.

Lord, my heart is rested, strengthened,

By this quiet hour with Thee;

In the sunshine of Thy presence

Earthly gloom and shadows flee.

Here Thy peace, like music stealing

Still all discord, tumult, strife;

Fills the heart with tender yearnings

For a nobler, sweeter life.

—G. F. Rosche.

WHO MAY COME?

On the night before his crucifixion Christ instituted the Lord's Supper. He knew he was to die on the cross and after a few days go back to heaven; and so he made this supper or ceremony for the purpose of helping his people to keep him in mind after he was gone. He said, "This do in remembrance of me." It was as if one of our friends were dying, and were to take a ring off her finger, or cut a lock of hair, and say, "Now, as often as you look at this you will think of me." Then every time you saw it your love for that friend would be freshened, and you would think of all she had said and done. So when we take the Lord's Supper we think of Christ, our love for him is freshened, we remember all he has done for us, especially that he died to save us, died on the cross.

Anyone who is trusting Christ for salvation and is trying to serve him, has a right to come to the Lord's Supper. We do not come because we are good, but because we love him and want to become better. People do not say that they are good when they unite with the church and come to the Lord's Supper; they say that they are not good and need to have Christ save them and help them to be better.

If we are trusting Christ, and are trying to serve him, if we pray to him for his help, and are sorry when we do wrong, and if love to him makes us try to please him, then we have a perfect right to unite with the church and come to the Lord's Supper, even if we are not succeeding in being as good Christians as we should like to be. No one is good; but Christ helps us if we keep praying and trying.—H.

COMMUNION SUNDAY.

THE FEAST.

"In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined." Isa. 25: 6.

The Lord's Supper is a feast. A feast on a sacrifice. Jesus presides at it. Jesus consti-

tutes it. At the Lord's table we have to do with Jesus,—with Jesus only. He is to be the object of our faith, the subject of our meditation. Jesus is always present at his table; he allows no one to preside but himself. He feasts with us. Like Joseph's brethren, we feast with our elder brother; and before the Egyptians of this world "he is not ashamed to call us brethren." Like penitent and pardoned prodigals, we sit down with our heavenly Father, rejoicing with him. It is a feast of love. Love thought of it. Love provided it. Love invites us to it. Love inclines us to accept the invitation. If I look at the head of the table, I see the personification of infinite love. If I look around on the guests, I see the Lord's loved ones; each loving him, and loving each other. Blessed Jesus, I praise thee for the institution of the holy supper! I will come to thy table, to thy feast of love, that I may realize thy presence, offer my petitions, and enjoy thy favor. "Christ our passover is sacrificed for us: therefore let us keep the feast." 1 Cor. 5: 7, 8.—*Rev. James Smith.*

THE PROVISION.

"This is my body, which is given for you; this do in remembrance of me." "This cup is the new testament of my blood, which is shed for you."—Luke 22: 19, 20.

We come to the Lord's table to feed on Jesus, on Jesus alone. Not on our doings or sufferings. Not on our vows or professions. No; but on Jesus only. His body is represented by the bread; his body, on which our sins were laid, by the sacrifice of which our sins were put away. He was bruised for our iniquities. He put away our sins by the sacrifice of himself. His blood is represented by the wine. The blood is the life. He laid down his life for us. Nothing will silence and pacify the sinner's conscience but the blood of Jesus. Here is a whole Christ,—a perfect Saviour. Here is nourishment for the soul, of which if a man partake, he shall live forever. If I partake of the elements alone, they do me no good; but if, while partaking of the elements, I partake of Christ by faith, I am strengthened, quickened and nourished up into everlasting life. Oh! for heartfelt communion with God, at his own table! "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up on the last day: for my flesh is meat indeed, and my blood is drink indeed." John 6: 54, 55.—*Rev. James Smith.*

THE GUESTS.

"Jesus took bread, and blessed it, and brake it, and gave it to his disciples." Matt. 26: 26.

The only welcome guests at the Lord's table are true believers in the Lord Jesus Christ,—such as have been convinced of sin, are heartily sorry for sin, and who flee to Jesus to be saved from sin. It is his love to sinners that is commemorated in the Supper. But who can commemorate that love aright, that does not mourn over sin? "Without faith it is impossible to please God." If therefore we have not faith, we have no qualification for enjoying the Lord's Supper. The faith required supposes a knowledge of Christ, personal application to Christ, and confidence in Christ. Every believer, though his faith may be weak, though

his fears may be many, is invited by Jesus, and every believer should accept the invitation of Jesus. It is not my feelings, nor my good works, that give me a right to this feast of love; it is my faith. Where there is faith in Christ, there will be love to Christ; and where there is love to Christ, there will be pleasure in remembering Christ. As, therefore, we meet to remember Jesus, faith which worketh by love is a necessary qualification. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and manifest myself to him." John 14: 21.—*Rev. James Smith.*

THE DESIGN.

"This do in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11: 24, 26.

Jesus wishes to be remembered by us. He instituted this ordinance on purpose to bring before us his sufferings and death, and to give us an opportunity to meet as his disciples, and unitedly remember him. Here we should remember what Jesus was, as the only-begotten of the Father—what Jesus became, as our substitute and Saviour—what Jesus did, to satisfy the claims of the law—and what Jesus suffered, to meet the demands of justice. We must remember the love, the pity, that brought him into the world to suffer, bleed, and die for us; and the grace, which led him to make over all his merits to us. Blessed Jesus, may I ever remember thy "glorious nativity and circumcision, thy baptism, fasting, and temptation, thy agony and bloody sweat, thy cross and passion!" Forget not that the design of the Supper is to afford thee a special opportunity to remember Jesus; fix, therefore, thy thoughts on him, and rejoice in the thought that, while thou art remembering Jesus, he is remembering thee. Oh, that my thoughts may be filled with Christ, until I see him face to face! "We will be glad and rejoice in thee; we will remember thy love more than wine: the upright love thee."—*Rev. James Smith.*

ENCOURAGEMENT TO COME TO THE LORD'S TABLE.

~ Zech. 3: 1-10.

"I am not good enough to come." Quite true, dear friend. If you thought you were fit, you would surely be unfit. This feast is not spread for the good; but for those who are trying. There is no room here for the worthy; only for those who seek worthiness in Christ. No room for those who think themselves perfect, "as though they had already attained," only for such as "reach forth" and "press forward." No room for victors; only for strugglers. No room for Pharisees who draw nigh thanking God that they are not as other men; only for Publicans who beat upon their breasts, crying, "God be merciful!" Be of good cheer, therefore: your sense of unfitness is so far forth, an encouragement to come.

Turn to the third chapter of Zechariah and read it carefully. The prophet is speaking to the returned exiles in Jerusalem. They have met with so many discouragements that they are almost ready to throw up their hands in

despair. Is this your case? Then Zechariah's vision is for you.

I. He sees Joshua—the representative of backsliding and disheartened Israel—standing by the altar clothed in rags. "We are as an unclean thing and all our righteousness is as filthy rags." One so clothed is manifestly unfit to minister at the altar. Wherefore let a man examine himself; and so let him eat and drink. (1 Cor. 11: 28.) And, unfortunately, the more a man examines himself, with a view to this sacramental feast, the more unworthy is he to partake of it. What then?

II. At the right hand of Joshua, "standeth Satan to accuse him." He is ubiquitous, this Diabolus, "the accuser." And it is an easy matter for him to formulate charges: "Thou at the sacrament! How oft hast thou fallen short of duty! How oft hast thou broken the commandments! Thou thinkest thyself rich, increased in goods and in need of nothing, but look on thy rags." (Rev. 3: 17.) Alas, it is true! Poor, blind, wretched, miserable; the sacramental table is not for such as thee! What then? Shall Joshua leave the altar? Not yet.

III. A champion appears. The Lord rebuke thee, O Satan; even the Lord, that hath chosen Jerusalem, rebuke thee! Is not this a brand plucked from the burning? Blessed be the Lord for his consideration! He remembereth that we are dust. "What canst thou expect, O Diabolus, of a brand plucked from the burning? Shall there be no smell of smoke upon it? Cease thy railing at this man at the altar! He is but a sinner saved by grace. Thou shalt not dishearten him. Let him strengthen himself at this feast for his struggle with sin!" Thus spake the knight-errant of unworthy but penitent souls. Nay, unworthy guest, leave not the table; but let thy Lord befriend thee!

IV. He speaks: "Behold, I have caused thine iniquity to pass from thee; and I will clothe thee with change of raiment." Then to those who stand by, "Take away the filthy garments from him! Off with his rags! Put upon him my righteousness! Fine linen, clean and white." (Rev. 19: 8.) The wedding garment is not our own; it is from the Lord's wardrobe. (Matt. 22: 11.) So keep thy place at the table. Unworthy in thyself, thou art worthy in him. Accused of Satan, thou art acquitted by him. Condemned by conscience thou art justified by him.

V. But the vision is not yet closed. The Friend of sinners speaks again: "Let them set a fair mitre upon his head." The mitre was the symbol of Joshua's office. It is not enough that he be suitably clothed for his place at the altar; he must be equipped for service. The bread and the wine of the communion are to fit us for the heat and burden of the day. Our Lord is not content to purge Peter of his sins; he restores him to the apostolate; "Feed My sheep." (John 21: 16.)

VI. But the vision is not closed yet. The worker shall bear with him an assurance of his Lord's unceasing love, "For behold the stone that I have laid for Joshua; upon it shall be seven eyes." The stone of remembrance; the eyes of Providence! God's covenant and his watch care!

Go now in this thy strength; and Lord be with thee. Unworthy? Nay, clothed and crowned with the worthiness of Christ. Thus from our memorial feast we go to our several fields of duty, rejoicing in the goodness of the Lord and praising him under the vine and fig tree.—D. J. Burrell, D. D.

COMMUNION.

The feast is spread, the Master bids you come,

For all is ready, and he waits to bless;
How mild and tenderly, he calls to some

Who still delay, abiding with the press,
Who will not heed the Saviour's pleading tone,
Of him who saves, and who can save alone.

Obedient to thy call, our Master dear,

We at thy loving table humbly bow;
Prepare us for the feast of love, and cheer

Our trusting souls, while resting in Thee
now
For grace and strength, to walk the pathway
bright

That leads to "Life Eternal," and the light.

For in the great beyond, New Eden fair,

Will have its place in the Divine command;
And ransomed souls, all free from sin and
care,

Will in the glory of their Master stand,
And praise "Redeeming Love," while ages roll,
And all rejoice in the divine control.

—Andrew McClintock.

LIFE'S UPPER ROOM.

"And he will show you a large upper room furnished and prepared; there make ready for us."—Mark 14: 15.

"And when they were come in they went up into an upper room, where abode Peter and James and John and Andrew: Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon Zelotes and Judas the brother of James."—Acts 1: 13.

These passages of Scripture in their local historical bearing are very significant, indeed. It is, however, the rich suggestiveness of the incidents to which they refer, that makes the whole matter an excellent school of instruction in the things of the kingdom. At this time they yield us the subject of "Life's Upper Room." To all of us there come at times glimpses of a better, richer, holier life than that which we are realizing. It is this vision of better things that has held the race from total despair and extinction in its periods of degeneracy. Buddha had this vision, so did Socrates, and Plato, and Seneca, in their better moments. The prophets had it in a larger sense, and so did the other holy men of God in the varied periods of Israel's history.

We have all at some time or other met men and women who illustrated life's higher ideals. Evidently the Apostles, and Paul, and David, and Moses, and Isaiah knew something about those ideals. Let us seek for suggestions in a study of this upper room experience.

I. As illustrated by the Scriptural background of our thought, it is Christ-discipleship that admits into that upper room. In each case only such as had become disciples of the Christ were present. Unbelief had no place there. Unbelief never reaches the highest and

best in life. Unbelief refuses the Christ that leads to the highest. To the disciples of Christ there comes the promise of the richer things of the spiritual life, and that promise goes into blessed fulfillment, for the riches in Christ are for sharing with his followers.

II. Then, too, in life's upper room we find most blessed fellowship. Jesus Christ is there and he illustrates the best there is in man. His most devoted followers are there, Apostles and heralds of the cross, consecrated men and women, they who live in communion with heaven, to whom comes the baptism of power. It is a blessed fellowship with the good and great, as also with the triune God that the soul enjoys in that hallowed place.

III. Very naturally the keenest heart-searching takes place there. In the presence of holiness and righteousness we involuntarily search our hearts. "Lord, is it I?" is the question that comes to our lips. As we compare ourselves with that high company, we cannot but cry out for a deeper personal experience, a higher personal attainment, a greater fitness for service in that kingdom that stands for character and helpfulness.

IV. It is in that upper room that the most precious disclosures of the heart of God come to the soul. There we see the Christ, in self-humiliation, teaching the lesson of human worth and of humility. There we come to know that "he that hath seen Jesus hath seen the Father," as he is the express image and revealer of the Father. There we learn God's sympathy with man, as we hear those words immortal, "In my Father's house are many mansions. I go to prepare a place for you." The revelation of the heart of the Eternal comes to us there, as it came to the twelve in that remarkable discourse contained in the gospel of John. There, too, we learn the sublime kingdom purpose as outlined in the prayer of the Christ, "Father, I will that they whom thou hast given me be with me where I am."

V. Life's upper room is the place where we gain preparation for the sorrow that smites us in this world. "Let not your heart be troubled. Ye believe in God, believe also in me." "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

VI. Then lastly, it is in life's upper room that we get preparation for service. In that upper room came the fullness of the Holy Spirit upon the disciples that gave them spiritual power and sent them forth, burning with zeal for the salvation of men, and with holy courage to go wherever the marching orders of the Master bade them go. Luke 24: 49; Acts 1: 8.

It is into life's upper room, with its visions of God and Christ and its wondrous blessings, that we are invited to come. Thither would the Christ himself lead us. Are we ready to follow him?—*Rev. W. C. Kantner, D. D.*

THE GREATEST OF DAYS.

The Fourth of July means a sublime declaration of principles, worth so much that for the sustaining of them men pledge their lives, their fortunes and their sacred honor; principles to be vindicated against all opposition and established over the widest areas and for all possible time. It was prophesied that this day for

the nation should be celebrated with parades, orations, fireworks, etc. So it fittingly is.

We keep another day sacredly. With reverent steps and hushed hearts we go out on Decoration Day to the graves of those who laid down their lives that this government of the people, for the people and by the people, might not perish from the face of the earth. Most worthy of remembrance is that day.

But there is an occasion worthy of remembrance above all others. Two thousand years ago the greatest event of the universe was about to be consummated. At other times men have offered their lives, like Horatius at the bridge, Curtius in the Forum, Regulus for Carthage, the 54th Massachusetts at Fort Wagner, for their city, nation or race. But now the incarnate Son of God was to offer his life a ransom for many, for the world, for all time and eternity. Most fitting, most necessary was it that that fact should be remembered. What memorial would make it so?

Christ might have sculptured a mountain into a monument by an earthquake. But if Roman hate had not destroyed it, or the edacious tooth of time had not eaten it away who of us could go and see it? He might have made the sympathetic earth shudder again, or the sun be darkened periodically. But that would have only brought terror like the heathen religious, and infinite love ought to be symbolized by comfort and care. It must be a memorial, significant, easy to obtain, perpetual as man's recurrent needs.

With divine wisdom he chose one so simple that any house mother could administer it to any one, too sick to lift the head from the pillow, easy to provide where there was a crumb of bread or a drop of drink, and as significant of the great fact, as God's sparrows and lilies are of his infinite care.

With more than human tact he took a great national event already suitably signalized and gave a new and wider meaning to it. The Passover was the Fourth of July to a nation emancipated from a slavery exceeding bitter for 400 years. They were compelled to make bricks without straw, live on meanest and most inadequate food, and lest their numbers should be a menace to their oppressors, their male children were killed at birth. With a strong hand and an outstretched arm God brought them under the shadow of the outstretched wing of death to the first-born of their enemies. God commanded that they keep the Passover for a memorial to their generations forever.

Christ was about to die to redeem the world from a worse slavery, from a more degrading oppression, from a death of will and mind and heart to all that is noble, high and holy, to redeem not merely a nation of a few millions, for a few centuries, but the whole world for all time.

No wonder he wanted a memorial. He knew how we needed a memorial. So he said to his disciples: "With exceeding desire have I desired to eat this Passover with you." It was no more the old deliverance from Egypt, in fulfillment of the old covenant. He took the bread and said, "This is my body." He took the cup and said, "This is my blood of the New Covenant shed for many for the remis-

sion of sins. Do this," do it often, "in remembrance of me." The observance is as mandatory as was the keeping of the Pass-over.

How this memorial teaches the degree of intimacy Christ desired and prayed to have with his brethren. May they all be one even up to the measure of our unity, Thou, Father, in me and I in you, and they all one in us. This bread is representatively my body, let it be your body; this blood of the grape is my blood, let it be your blood, and later let the same mind be in you that was in Christ Jesus. It is no longer blood of a lamb of the flock, but of the Lamb of God. Ye are the body of Christ for speaking, walking, working out the plans of his indwelling spirit—a unit complete of body, mind, work and eternal destiny.

Christmas comes but once a year, but our spiritual Fourth of July once a month or oftener—as we please.—*Bishop H. W. Warren, D. D.*

QUESTIONS ON COMMUNION.

What promise did God make in connection with the mercy seat? Ex. 25:22. What, for us, takes the place of the mercy-seat?

What was Moses' experience of communion with God? Num. 12: 6-8; Deut. 34: 10. And what may be ours?

How may the longing of the Psalmist become ours? Ps. 63: 1.

What was Christ's habit of communion with God? Luke 6: 12.

What must be one's attitude of mind in order to commune with God? Heb. 11: 6.

What quality of heart is necessary in order to hold communion with God? Matt. 5: 8.

What is the attitude of Christ in holding communion with men? Rev. 3: 20.

How may we learn to hold communion with God? Rom. 8:26, 27.

What is the great hindrance to communion with God? Isa. 59: 1, 2.

What effect does communion with Christ have upon one's character? 2 Cor. 3: 18.

A COMMUNION MEDITATION.

"This is my beloved!" Love is subtle and strong. We cannot analyze its power. We do not wonder that all who came to know Christ when he was on earth loved him with an affection that was overwhelming. When we know his gentleness and tenderness and sympathy we understand why little children nestled in his arms with never a fear. Jesus Christ will ever be loved with an affection that is without parallel or real comparison.

The late Christian believer and statesman, ex-President Benjamin Harrison, was never so fluent or eloquent as when he spoke of his Lord whom he loved and served for more than half a century. Shortly before his death he said, "The natural man lives to be ministered unto. He lays his imposts upon others, he buys slaves that they may fan him to sleep, bring him the jeweled cup, dance before him and die in the arena for his sport. Into such a world came a King, 'Not to be ministered unto but to minister.' The rough winds fanned his sleep, he drank of the mountain brook, and made not water into wine for himself, would not use his power to stay his own hun-

ger, but had compassion on the multitude. Here is the perfect altruism. Ornaments of gold and gems, silken robes, houses and lands, stocks and bonds, these are all tare when men are weighed. Where a brotherhood so wide and perfect? No coin of love is base or small to him. The widow's mite he sets in his crown. The fountain of all love first flowed from his great heart and in that love we discover the source of all our deepest affection."

Nothing can take the place of true friendship. It is the sun that breaks through the darkest clouds of earthly shadow. Three times in the Word of Life Abraham is called "the friend of God." Enoch's friendship, one day, without death, brought him into unceasing companionship with God. In speaking to his disciples our Lord says, "Henceforth I call you not servants, but I have called you friends." True friendship is the golden clasp of love.

Dionysius, tyrant of Syracuse, was so affected by the fidelity of the two friends, Damon and Pythias, the one having voluntarily offered to die for the other who had been condemned to death, that he remitted the sentence, saying that now he was convinced there was still on earth such a thing as real friendship.

The celebrated English writer and divine, Charles Kingsley, was once asked the secret of his great success in life, and he quietly answered, "I had a friend."

The minister of St. Fergus, Scotland, after entertaining in his study his friend, the saintly McCheyne, wrote, "As I sit here my study seems a heavenly place, because Robert McCheyne has been in it, and everything is inscribed with the legend, 'Holiness unto the Lord.'" It is said, "When Adoniram Judson was living among the Karens, they were so profoundly impressed with his likeness to his Friend that they called him Jesus Christ's man." Sometimes in this world of sin and disappointment we are ready to exclaim with the old sage of Athens, Socrates, "Friends! There is no friend!" Listen, "There is a Friend that sticketh closer than a brother." He was born for the day of adversity. His friendship has been tested to the utmost. He was deserted, denied, betrayed, crucified, but his love never wavered. His friendship for our world knows no eclipse; he loves with an everlasting love.

In the Metropolitan Museum of Art in New York City, there is a painting called "The Last Token." In an open arena stands a beautiful girl awaiting her death; the vast galleries are thronged. With eyes of flame the lions are creeping from their dens, the girl stands with uplifted eyes toward the galleries, searching for the friendly hand that has just let fall a rose which lies at her feet. In the arena of life there is struggle, suffering, death, but in the gallery of the sky—yes, by our side—there is a friendly hand omnipotent. "This is our Friend."—*I Chambers Stewart.*

No earnest effort in a good cause can fail. It may not seem to touch the goal of immediate success, but it is not lost. It helps to strengthen the weak, to arm the irresolute, to animate all with devotion, which in the end conquers all.—*Charles Sumner.*



THE MARTYRS' LAST PRAYER, COLISEUM, ROME, 200 A. D.



PRAYER MEETING OF DELEGATES TO WORLD'S FIFTH SUNDAY SCHOOL CONVENTION, COLISEUM, ROME, MAY 23, 1907, A. D.

These two pictures have been printed on enameled paper, showing all their details. They form a striking illustration of the increase of Christ's kingdom. They are sold at 25c. each, but send \$1.00 for two year's subscription to *THE WORLD EVANGEL*, one for yourself and one for your Sunday school superintendent and we'll send you two copies of this picture free. F. M. BARON, Publisher, Cleveland, O.

CHURCH METHODS DEPARTMENT

REV. ALBERT SIDNEY GREGG, Editor.

A SPECIAL REQUEST.

Plans for Sunday evening services, open air work rally day, boys' clubs and men's clubs, are desired by the editor of this department. You may have circulars, bulletins or other printed matter at hand which will give the information desired. Help of this kind will be greatly appreciated. Address ALBERT SIDNEY GREGG, 931 First st., Rensselaer N. Y.

A Summer Church Yard Party, Etc.

From the department entitled "The Minister's Social Helper," which appears occasionally in the *Ladies' Home Journal*, we glean several clever plans for doing things in mid-summer. They include "A Church Yard Party," "A Cycle of Pleasure," and "An Acquaintance Meetings." Each one is workable.

"A CHURCH YARD PARTY."

Just stop and think how things look around your church, and see if your young people's society—or maybe the Sunday-school—couldn't help to improve things a little inside or outside. The one who sent me this idea says she was visiting in Nova Scotia when one of the old Scotch Presbyterian churches in the county in which she was staying was badly in need of repairs. There was enough money on hand to pay for painting the inside of the church, but not enough to cover the cost of having the yard cleaned up and other things done that would have made the surroundings more attractive. Some one suggested that they have a "Church Yard Party." I don't think I should expect to enjoy myself if I were going to a party with that kind of name—it seems a little incongruous, so if I had a part in one of these affairs I should call it an "All-Day June-Day Church-Day," or put some catchy caption on to it, for we are all so curious, anyhow, that if you call a thing by a little different name everybody will come to see what you are up to.

Well, the people set a day, and the men of the church gathered to tear down the old fence, fill in the post-holes and clean up the yard. At the same time the women of the congregation cleaned windows, scrubbed floors, and put things in order generally. When the day's work was done another group—those who could not do the laborious work—had supper prepared, which all enjoyed under the trees.

"A CYCLE OF PLEASURE."

This we shall call "A Cycle of Pleasure." For this you could use an idea carried out in a suburban town where at a lawn fete an interested crowd was assembled because of some novel advertising. The committee on advertising had small signs, about twelve inches by eighteen, printed on muslin. These were stretched between laths pointed at the lower ends. A few evenings before the event the committee placed these signs on the lawns of houses on the prominent streets. On the morning of the fete-day they pasted on the sidewalk, at intervals of about six feet, footprints twelve inches long cut out of heavy paper, all pointing toward the grounds where the fete was to be held. Of course, being put on only with paste, the first summer shower washed them away. On these were printed with mark-

ing-ink: "To the Lawn Fête," "Take a Trolley," "Or Walk," "To Get Good Things to Eat," "Not Far Now," "Almost There," "Just a Little Farther," "One Step More," "This is the Place."

If you decide to try this "Cycle" plan decorate the grounds with Japanese lanterns and at the entrance place a large arch covered with greens and hung with lanterns. A model for the tickets is shown on this page, and as the purchaser enjoys what is provided at each point of the "Cycle" that item on the ticket is punched. The ticket serves as a souvenir and the perforations recall the pleasures tasted. These lantern-shaped tickets are blue in color, printed in black and gold, but it is possible to carry out the idea less expensively, and your local printer can help you do this.

The tables should be placed at equidistant points about the grounds, covered with linen cloths and decorated with strawberry-vines. At the first table on the right as one enters are the lettuce sandwiches and chicken salad, which are served to those taking the seats near by.

Going on, keeping to the right, one comes to a large Japanese umbrella, beneath which are Japanese maidens serving tea and rice wafers from a low table.

Taking up the march again the fruit table is reached, where are strawberries frozen, in tarts, in ice cream, and really in any way you desire you may have them. Some preserved berries are for sale, too, to help make more money.

At the fourth station on this round trip is the flag tent, where coffee and cake are served.

But after partaking of these refreshments there is more pleasure in store. On the platform which you will see at the back of the picture a Japanese entertainment will be given under the light of the lanterns.

Here are a few suggestions for such a program:

Japanese Parasol March and Drill: (For sixteen girls in Japanese lady's costume or sixteen boys in Mandarin costume.)

Three Japanese Songs:

"Miyoko San"

"A Japanese Legend" (for a barytone voice)

"A Lesson with the Fan"

Japanese Lullaby ("Sleep, Little Pigeon"):

(This is the poem by Eugene Field, set to music by William Neil. It will make a charming close to a unique round of pleasure if sung by the little girls of the primary school while lulling their dollies to sleep; the children and dolls being dressed as Japanese.)

"AN ACQUAINTANCE MEETING."

First of all, if your home is in the suburbs no doubt a great many families are moving from the city out your way just now, and I want to give you a few ideas for a social for "The Stranger Within the Gates." I have gleaned these from young peoples' societies in Pennsylvania and Illinois. These young folk were anxious to become acquainted with the strangers who frequented their church, so they

planned a social for them. Cards were handed to all strangers by the ushers on the Sunday preceding the social, requesting their presence at an "Acquaintance Meeting," to be held on a given date. Any member of the society failing to bring a stranger with him was fined five cents. If he brought a stranger belonging to another church he was fined ten cents. This feature of the plan induced the members to hunt up strangers. A little folder, like that shown on this page, was distributed. On the outside is a fac-simile of the Christian flag; the badge of the society giving such a social could be substituted. Underneath are the words: "This booklet is to be filled with autographs secured at the Acquaintance Meeting of the Young People's Association." These were collected after a certain time. A short program was given and refreshments were served; then the social closed by the return of the booklets to their owners, and amid the merriment attending the conferring of the degree of B. A. (Become Acquainted) upon the four persons who had secured the greatest number of autographs.

Sunday School Baseball

"Church federation in athletics." That would be a good way to describe a situation that has developed in Baltimore. A writer in the New York *Christian Advocate* says that two Sunday school baseball leagues were so well conducted last year that the interest has culminated in the Sunday School Baseball Association of Baltimore City, with five leagues and eight schools represented in each league, making in all forty teams. Nine denominations are represented in the association, the Methodists having the largest number of teams. According to the constitution, "the object of this organization shall be to promote the healthful athletic exercise for its members and to promote good fellowship and inter-denominational intercourse among the various schools represented." A player must be a bona fide member of the Sunday school, and no person shall be considered a bona fide member unless enrolled prior to February 1 of each year, and unless he has attended at least half of the regular sessions of his Sunday school between February 1 and the opening of the playing season. He must also attend at least half the regular sessions during the playing season. No player shall be paid for his services, and no wagers shall be permitted on the result of any game. What some call an indirect result of the leagues is the large increase in the attendance of young men at the Sunday school sessions.

The "Personal" Touch

Rev. W. G. Hull, pastor of Brown Memorial M. E. Church, Syracuse, employs a method in raising his benevolent collections which may be a hint to the wise in some quarter. He uses envelopes showing the list of objects for which money is needed, with the apportionments, and a blank space for the individual to write in a subscription. It is a plan that is in common use, but with this difference. Mr. Hull writes the names in the place for the signature, and the envelopes are distributed by

name. The envelopes are alike, but having the name on seems to make it more personal. It is a little point but such little points sometimes determine the failure or success of an undertaking. Mr. Brown finds that is more than worth while to have the names filled in, so that all the recipient has to do is to mark in the amount, enclose the money in the envelope and put it in the contribution plate. The envelopes are made up into packages and distributed several Sundays before the day for their return.

"Mountain Peaks of Bible History"

The prayer meeting is always a problem and doubly so in warm weather. Here is a plan that worked in one church and ought to work in almost any church. It is an outline study of the principal events or epochs of Bible history, given with blackboard illustrations. The blackboard is ruled off with one long perpendicular line, with spaces marked to show the relative position of the various events. Accepting the ordinary chronology the line would represent 4,000 years beginning with Adam and ending with Christ. About midway between the two extremes comes the flood, which forcibly illustrates the stretch of two thousand years, and undoubtedly more, intervening between Adam and Noah. But it is all told in five chapters. Midway between Noah and Christ there would be a space for Solomon. Half way between Noah and Solomon there would be a space for Moses. It is easy to remember that Moses crossed the Red Sea in the same year that Columbus discovered America—1492, one B. C. and the other A. D. So it will be easy for those who attend a series of prayer meeting talks on such a subject to remember the "mountain peaks." Once the main points are mastered it will not be difficult to relate facts to their proper period. Many people have a somewhat confused idea of the sequence of Bible events. A system of instruction such as has been outlined will help even those with a poor memory to sort out their facts and place them properly. They will at least be able to say whether a given event happened before the flood or after—before or after Solomon, and so on. The interest of such a series of addresses will depend on the man who prepares them. He can cover the ground in one evening or he can by elaboration, discuss a single phase each evening for four or six weeks. Properly announced and worked up this plan will bring a larger attendance and help promote Bible study.

A Question Meeting

Rev. F. W. Palmer, pastor of Central Presbyterian church, Auburn, N. Y., has a plan for holding a question meeting which has been successful with his people. He announces on a given evening that he will hold a question service. When the time arrives, blank slips are distributed to the people as they enter. They understand that they are to write their questions, if they have not done so already, and have it in hand to lay on the contribution plate. Thus the questions are gathered up without any confusion. While the choir is singing an anthem Mr. Palmer looks the ques-

tions over and arranges them in order. One requirement is that they must be of a practical religious character—such as bears on faith and duty. Frivolous or immaterial questions are not considered. A service of this kind can be conducted once a quarter with profit and enjoyment to all.

"Enlarging" the Church

"The modern church expects poets to run railroads," exclaims Frederick Lynch, the "optimist," who writes so interestingly for *The Christian Work and Evangelist*. In the numbers of June 14 and 22, he discussed "Candidates for the Ministry," giving a very fine analysis of the difficulties attending the ministry, and also telling why so many young men are entering other callings. Regarding the changed emphasis in religious thought he very well says "the interest is in social redemption more than in the salvation of the individual in the older sense. The church seems to stand, with some exceptions, only for the old evangelism, the saving of the individual, the redemption of men, rather than humanity. Now the great interest today is in the redemption of society."

Not long ago Mr. Lynch dined with a club of young men, every one of whom is widely known as an enthusiastic champion of social righteousness and is doing great work for humanity. Thirty years ago every one of these men would have gone into the ministry. When the church happened to come up for discussion every one of the twenty present vehemently declared that the church is not concerning itself at all with problems of vital interest.

It is a good thing for a man in the pastorate to "find himself" and he may do so in the light of what Mr. Lynch says. There is undoubtedly increasing interest in social questions. A glance at the sermon subjects as printed in almost any metropolitan paper shows very clearly that many pastors are trying to adjust themselves to the changing point of view. And right here is the crux of the whole matter. The universities, magazines, and newspapers have caused the change, and in trying to catch up with the procession the pulpit becomes a follower in place of being a leader. Another generation of preachers, however, may change this order of things.

The pulpit no longer monopolizes preaching as it has for so many centuries. A new kind of preacher has taken his place in the midst of things, and some of us find it hard to keep from feeling that the censor has been seized by "profane hands." William, the War Lord of Europe, delivers an occasional sermon. And then there is W. T. Stead, whose name suggests thoughts and feelings unutterable. William Jennings Bryan preaches to the heathen of India and Boston on "The Prince of Peace," and last of all there is President Roosevelt—Theodore the First, as some persist in calling him,—who has a sermon ready for all occasions. These men deal with practical righteousness. They say little about religious experience, but they are strong on honesty, integrity, and all the shades of right dealing between man and man.

Ever since President Roosevelt "discovered"

the Ten Commandments and adapted them as part of the national constitution, and Secretary John Hay advocated the Golden Rule as a first principle of American diplomacy, some people have been raising questions about the attitude of the church toward the larger problems of society. This questioning process is the beginning of the end of an old order, and the beginning of a new order which will insist upon a little more heaven on earth,—a practical application of all the teachings of Jesus to all human conditions and relations.

To give the people the social conception of the gospel is not only the supreme duty but the supreme opportunity of the pulpit. The issue is not that social preaching should take the place of individualistic preaching. The formulae should be the righting of relations between man and God plus the righting of relations between man and man. A larger and more embracing vision is needed. The whole program is included in the "simple gospel of Christ" if we will only look for it.

Dogma, churchianity and priestcraft—Protestant as well as Roman—have obscured the larger aspects of Christ's teachings, and the change that is now going on is merely the crumbling of the three obstacles named—dogma, churchianity, and priestcraft—which have always stood in the way of human progress. The Reformation initiated by Martin Luther emancipated the individual from superstition and the new reformation which is now in process will emancipate society from the individual, so that no man will be able to get the power to oppress or debauch his fellows.

A new definition of evil was given by President Roosevelt, when in addressing the graduating class of the Harvard law school, he warned them to beware of "unshackled cunning." A new kind of religious thought is being developed which takes account of "unshackled cunning" and that school of thought is being expressed in terms of legislation and executive action which is very oppressive to predatory wealth, and other interests which pile up individual bank accounts and the expense of the less fortunate members of society.

Right here a word of caution may be needed, at least to protect the writer from condemnation by the reader. The caution is that the pastor should always have in mind that his congregation may be roughly divided into two great classes—one group including those who have little or no conception of the social aspects of Christianity, and another group which is just coming into social consciousness and is seeking for light. The latter are in great danger of breaking squarely with the church, when they discover how the church as an institution is failing to meet and grapple with the problems of society. The only way to hold such people is to show them that the church as it is now known and as it has been known for centuries, is not a failure, but that it does not express the full sweep of the gospel. If a thinking, inquiring man, eager to know and live the whole truth, reaches the conclusion that the church in its present form is a finality and is incapable of improvement, expansion, or adaptation to larger duties, then there is little hope of holding him. He will break away or lapse into indifference, and in either case he is

in danger of becoming a pessimistic assailant of "the church." If he can be convinced that his difference is with an inadequate expression of Christianity, or merely a human institution, he may be held, and even enthused with the thought that he can accomplish more by remaining inside than they can by leaving.

It is wise for the pastor to recognize the change that is going on—or rather to indicate the awakening social consciousness, and to define its relation to the older individual conception. Nothing can be gained by preaching about the "failures of the church." If a pastor sees that a new house of worship is needed, he does not undertake to get it by indulging in mere fault finding. Doubtless the people feel cramped and uncomfortable and long for something better, but don't know what to do. The wise leader holds up an ideal. He has a picture made and hangs it in the vestibule, well knowing that as this ideal takes hold, the people will become deeply interested. Perhaps the old house will be torn down, to make room for the new, larger and better edifice. There will be a "new church," but it will be the "old church" enlarged. The parallel is that in the matter of fundamental beliefs, and modes of activity, all change must be along the line of reconstruction and enlargement, rather than that of destruction or substitution.

It is very clear that if our religious leaders are quick to understand the trend of things they can do much to capture university men for the ministry—for a larger ministry in which the individual and social conceptions would be blended. Such a ministry would teach the individual privileges of repentance and renunciation of sins, prayer, Bible study, unselfishness, and personal helpfulness and happiness. It would also incorporate as part and parcel of its body of Christian truth and not as a separate thing, the duty of the Christian, to promote civic righteousness, secure the election of honest men to all public offices, overthrow all political bosses, insist on well governed cities and states, demand not only model tenement houses, but a better economic system which would help give each man a house and a home. This kind of preaching would produce less charity and more justice, which of itself will settle a large share of social problems. Each would live for all and all would live for each and then the kingdom of heaven will be near at hand.

Complexity of the Ministry

Mr. Lynch also discusses the complicated and divergent duties of a man in charge of a church. He says:

"The pastorate fifty years ago was a simple thing. The minister was the friend and teacher of the people. Today it is such a complex office in the average city church that it is impossible for any one man, except a rare genius, to fill it acceptably—either to himself or others. The minister of a large church has the duty of a whole college faculty. Often his church is larger than Amherst, or Bowdoin, or Brown. But the college has one man to be its executive head, another man to raise its money and care for it, another man to look after the physical culture, a teacher or teachers for every

branch of learning, a separate faculty for the preparatory ages, another faculty back of the fitting school teachers, the children and so on. But in the church of five hundred members the pastor has to be its executive head, in five cases out of ten; he has to be a good financier and raise the money (and the young men all know this); he has to be a pastor and do the pastoral work (which in a college would be considered ample work in itself, for any one man to do); he has to be the teacher of the adults and children; he has to run all the social societies and, if there be a gymnasium, run that also, and besides all this be at the communities' beck and call for funerals and weddings and so on *ad infinitum*.

"Now, here are two things the modern church has got to bear in mind if it wants strong young men and that is, first: that, with the rare exceptions, the best teachers are rarely our good executive officers and *vice versa*. There are exceptions, I know, but in general when I hear that a man is a superb executive officer and has a great genius for business, I would not go across the street to hear him preach. The man who has the fresh, original, vital, life-giving message to give, is too busy pondering the great truths of God and man to be puttering around the streets raising his salary. The other thing we must remember is that very, very rarely do aptitudes for two such divergent tasks as the administration of a great machine and the scholarly quest of truth, go together. Yet the modern church demands that the minister be and do all these things. The average young man will seek teaching, or business, in either of which he finds a *consistent* life work. The preaching power and executive ability are generally mutually contradictory terms—as they must be in the nature of things. The modern church expects poets to run railroads."

The demands on the pastor are correctly stated in this diagnosis, but Mr. Lynch unfortunately leaves his readers in an uncomfortable frame of mind, for he states a problem without even suggesting a remedy. His reference to executive ability and preaching ability is a little sweeping. Executive ability as ordinarily understood means the power to organize, and to utilize the various talents and powers of a congregation in doing the work of the church. Pastors who have it usually bring things to pass, because they know how to utilize the talents of specialists in the various departments of church work. Such men also are quite often good preachers. Dr. Lorimer, who organized great Tremont Temple church machine in Boston, and Dr. Conrad, of the Park street church, Boston, excelled, as managers and as preachers. Dr. S. Parkes Cadman, of Brooklyn, is a manager, student and preacher. So is Dr. Conwell, of Philadelphia. Dr. Babcock was another such all around man.

Executive management, however, should be largely in the hands of the laity. The "machine" should be so organized that there would be an organic head separate from the pastor. A valuable lesson can be learned from the evolution of the organized Bible classes. For many years adult classes have been dragging along at a poor dying rate and church leaders have been trying to find a solution. The solu-

tion came in the Baraca idea in which the class is organized with a full set of officers and committees. The teacher is not the executive head, although he or she very often has a deciding voice in managing the class. Adult classes have grown by leaps and bounds since the adoption of this plan. By a simple change the government of the class was altered from an autocracy to a republic, and it has made all the difference in the world. Each member now has a voice and a vote and must also bear responsibility. It is very hard in these days to get people to feel responsibility unless they have a part in deciding things.

If an ordinary church of 500 members could be worked over into a compact fraternal organization, with an executive head, elected by the members, and the members assigned to specific duties, the pastor would be instantly relieved of a large load that he is now obliged to carry. The writer knows of only one church where there is a real executive head, and that is the First Reformed church of Albany. That church has an officer known as a "Church Master," who is the executive. He is president but not "boss." Under such an arrangement as this the pastor would be free to devote himself to study, preparation of sermons and pastoral work. The pastor has been the head of the church for so long that the suggested change would not come easily. It is in the air, however, and is a part of the larger place in church leadership that is being rightly taken by laymen.

Meanwhile young men preparing for the ministry should be taught something about administration. The principal stress is now placed on theology and sermon preparation. Sociology is gaining increased recognition, and the next step will be a chair on church management. In every other department of human activity executive ability is at a premium, but in the ministry it seems to be regarded as an inferior quality. Even if the church is capably officered and the pastor is relieved of executive responsibilities, he is always at an advantage if he knows how things should be done.

A "Health Conference" in a Church

Dr. Elwood Worcester, rector of Emmanuel Church, Boston, is the leader of a decidedly new departure. He has undertaken the cure of the body along with the cure of the soul, as a part of his regular church work. Dr. Davis Waggatt Clark tells about it in the *New York Christian Advocate*:

"Any Wednesday evening, at what is called the 'Health Conference,' one may witness in this church a scene of thrilling significance. From chancel to vestibule it is packed with an alert and responsive audience. Three lively hymns are sung in quick time. The rector reads about one of the healing miracles of Jesus and offers extempore prayer. He talks, for example on the inutility and injurious moral and physical effects of anger. How anger may be subdued by the will. How it can be expelled by the deliberate introduction of another thought. He asks all who will faithfully pledge themselves to try the experiment for one week to raise the hand. A forest of hands goes up. Can it be believed? The

rector now actually proposes an experience meeting, and women's voices are heard under the groined roof of a cathedral! They testify to mental and physical healing. A moment later adjournment is taken to the parish house—where a social time is had over chocolate and sandwiches."

Privately there is class work, as for example in tuberculosis. Preventative and curative means are taught. There is a continuous stream of patients who are seen by the rector and his assistants. Attached to the church is a corps of physicians who treat those who are turned over to them by the clergymen. But the majority of applicants do not need medical attention. The hysterical are calmed, "fixed ideas" are dispelled, methods of self help suggested, cheer and comfort administered.

The most striking feature of Dr. Winchester's departure is the dependence on psychic methods. It seems to be his purpose to seize and utilize for the church a power, rapidly coming into notice, which is being developed largely by a class of men and women openly antagonistic to the church. There are two schools of psychic phenomena—Christian Scientists and the New Thought. The former claim scriptural authority with Mrs. Eddy as interpreter, while the latter frankly reject the Bible and the whole system of commonly accepted Christian philosophy. In methods of employing psychic powers for bodily healing there is little difference. Aside from its agnostic features, which are non-essential, there is little in the scientific features of the new thought teaching that cannot be accepted by a Christian. It is evident that there is a great force in the human personality, heretofore unrecognized, which Mrs. Eddy has popularized into a new revelation of Christianity, and which the New Thought people have made the basis of an entirely "new religion."

The main proposition of this cult is that the subjective part of the human personality, of which we are unconscious, contains powers and resources, which when aroused and directed, will cure bodily ailments, develop latent abilities in the objective mind, and literally work one over into a "new creature." According to the directions this power is awakened by definitely making demands upon the subconscious powers by action of the will. It involves a very definite quality of affirmation, such as insisting that we already have the cure or result that we desire. The act of affirmation, is said to release the psychic forces, which make the effect real. There is a plausible explanation here for a kind of teaching that has troubled Christian people for a number of years. Dr. Worcester seems to be determined to "claim this power for Christ." The outcome of his experiments will be watched with deep interest. Besides doing a large amount of good he has already gained many members:

A gentleman who is now a highly prosperous and respected American citizen says that when he crossed the ocean in his boyhood to seek his fortune in America, all the English he knew was, "I thank you, sir." That one sentence obtained friends for him everywhere. —C. E. World.

FOR THE PREACHER HIMSELF

EATING WITHOUT HUNGER

"A prolific cause of chronic indigestion is eating from habit, and simply because it is meal-time and others are eating. To eat when not hungry is to eat without relish, and food taken without relish is worse than wasted. Without relish the salivary glands do not act, the gastric fluids are not freely secreted, and the best of foods will not be digested. Many perfectly harmless dishes are severely condemned for no other reason than they were eaten perfunctorily and without relish and due insalivation.

"Hunger makes the plainest food enjoyable. It causes vigorous secretion and outpouring of all the digestive fluids—the sources of ptyalin, pepsin, trypsin, etc., without a plentiful supply of which no foods can be perfectly digested.

"Wait for an appetite if it takes a week. Fasting is one of the saving graces. It has a spiritual significance through its great physical and physiological importance. If breakfast is a bore or lunch a matter of indifference cut one or both of them out. Wait for distinct and unmistakable hunger—and then eat slowly. If you do this you need ask few questions as to the propriety and digestibility of what you eat, and it need not be predigested!"

To Find Out God's Will

In his life of Henry Drummond, Dr. George Adam Smith has inserted the following Eight Maxims that he found described on the flyleaf of Drummond's Bible.

First. Pray.

Second. Think.

Third. Talk to wise people, but do not regard their decision as final.

Fourth. Beware of the bias of your own will, but do not be too much afraid of it. (God never unnecessarily thwarts a man's nature and likings, but it is a mistake to think that his will is the line of the disagreeable.)

Fifth. Meantime do the next thing (for doing God's will in small things is the best preparation for knowing it in great things).

Sixth. When decision and action are necessary go ahead.

Seventh. Never reconsider the decision when it is finally acted upon.

Eighth. You will probably not find out till afterwards—long afterwards perhaps—that you have been led at all.

"There is not an experience in life beside which God has not fixed a promise."

"A child of God may fall very low, but he can never fall below the promises."

"Tarry at a promise till God meets you there. He always returns by way of his promises."

God's promises are ever on the ascending scale. One leads up to another, fuller and more blessed than itself.—*F. B. Meyer.*

"My soul, wait thou only upon God; for my expectation is from him." The only true secret of never being disappointed.—*D. L. Moody.*

God's promises are all made to present faith. If we seek for one promise to past faith, we may search the Bible through in vain.—*Mrs. Charles.*

Sometimes we are called upon to trust in God when he seems to go right back against all his promises. That is trusting him in the darkness.—*Marcus Rainsford.*

Some one says of the promise, "I the Lord thy God will hold thy right hand;" Don't try to hold God's hand; let him hold yours. Let him do the holding, and you do the trusting."

Some one has said of the promise, "I will guide thee with mine eye;" "How can the Lord guide us thus unless we walk near enough to catch the glance and take the direction of his eye?"

Take Hold of a Promise

"What time I am afraid, I will trust in thee." Psalm 56:3.

There is not a human sorrow but some divine promise covers it. In every storm you may find safe anchorage in them.

"In the night of distress, feel after something which may quiet and stay thy heart till the next springing of the day. The sun will arise, which will scatter the clouds. And in the day of His power thou wilt find strength to walk with him; yea, in the day of thy weakness his grace will be sufficient for thee."—*Isaac Penington.*

Rev. Hugh Black, of Edinburgh, is settled permanently in his professorship at Union Seminary, New York. He has accepted the chair unconditionally with the expectation of making it a lifework and of becoming himself a naturalized citizen of the United States. An exact division of his time is specified in the deed of gift by which Mr. Morris K. Jesup founded the chair. Half of each year he will spend in teaching at the seminary; the other half he is to devote "to preaching and giving addresses wherever he may be invited, entering into pulpits, colleges and universities, and inspiring the finest men in them with a zeal for the ministry."—*The Interior.*

A sensation has been occasioned again among Roman Catholics of Europe by the publication of Count Heinrich Condemhove's recent volume upon the "Los von Rom" movement. The author died just as his book saw the light. The count was born and died a Catholic, but his work is a tremendous arraignment of the ambitions of the Roman court and the incapacity of its clergy. In his homeland he says he could always tell a Protestant village by its cleanliness and prosperity, a Catholic one by its filth and pauperism. He could pick out the Protestant regiments among the Bohemian troops by their discipline and soldierly bearing, the Catholics by their lack of "esprit de corps" and their inattention to duty. In the same way, he declares, every Catholic nation is today in a state of decadence, while every Protestant nation is reckoned among the world powers whose strength and wisdom control the destinies of the race. The great names of European literature are none of them Catholic; the famous names of modern science are none of them Catholic. The ambition and greed and tyranny of the bishops and clergy had alienated all who were in sympathy with the enlargement of knowledge or the spread of free institutions.—*The Interior.*

Bishop Schereschewsky died recently in Japan. Born in Poland of Jewish parents he became Christian by study of the Old Testament. Coming to this country he studied for the ministry and was sent as missionary to China by the Episcopal church. Later he became missionary bishop of China. In 1881 he was stricken with paralysis. He resigned his see and resolved to translate the Bible into the Wenli, the classical written language of China. Unable to use a pen, he had a typewriter, for he could press the keys with the middle finger of his right hand, writing the Chinese phonetically in Roman letters. Then, with the aid of a Chinese secretary, the pages were rewritten in classical Chinese characters, which are read by the educated of all provinces and dialects. The bishop's toil made the Scriptures accessible to nearly a quarter of the population of the world.—*Condensed from The Church Standard.*

How I Lost My Savings

BY A MINISTER'S WIFE.

First it was some stock in a bank with a "Gibraltar" reputation for stability that went the way of all the earth. The familiar story of the moth and the flame, with the cashier for the moth and Wall Street for the flame, explains it in the fewest words. Then a stockholders' assessment of one hundred per cent to pay depositors followed, and the first loss was duplicated by this payment.

Another amount was put into a flourishing coal and feed business, which might have been a successful investment if the books had not been falsified to settle personal accounts of the working partners of the firm. By the sudden death of one of the parties the truth was discovered.

Through the advice of the president of a well established eastern bank, whose brother in Albany had a tender oversight of eastern cash for investment in the west, and who "had never lost a dollar," a few thousands were also sunk in the now defunct Western Farm Mortgage Company.

At about the same time, through the advice of a minister who had deposited his own savings with the Clark and Leonard Investment Company, of Nebraska, another nest egg was deposited and crushed, for in a few years this company was equally defunct.

A little later through the collapsing of the New Hampshire Investment Company I was enabled to sink considerable more in a bridge project in the southwest. This opportunity came to me through a man of standing in Troy, N. Y., who had "been on the ground" to investigate and was convinced of the success of the venture. It was successful in making a poor man of him as a reward for his confidence. This company went down with the Winner Investment Company.

At this point I lost confidence in financial man, and being at that time a member of the Woman's Christian Temperance Union, turned my attention to investments run by temperance women, with a feeling of greater security. I took stock in the Woman's Temperance Publishing Association, of Chicago, and also in a Woman's Land Syndicate promoted by a prominent temperance woman, and formed for developing some business scheme at South Waukegan, Ill., and well illuminated on paper. Both collapsed, absorbing my cash and my hopes of woman's superior financiering.

At this point I began to wonder if I was the most confiding and gullible person in the world. With the remnant of money left a small cottage was built, and that never loses me, for with the repairs desired by tenants, water rent, insurance and taxes, my attention is held to my possession thereof.

I have now started in with a silver quarter "nestling" in the toe of a stocking, expecting to fill this receptacle with my numerous savings. So far I have found the quarter a handy thing to borrow about once a week.

J. ANRACHER, CEDAR RAPIDS, IOWA.

I invested money in bank stock. For more than ten years there has been no dividend declared. During this time two assessments

were made on the stock. One of 30 per cent and one of 75 per cent.

I ran a grocery store for a few years and lost \$2,000.00 in bad accounts.

I bought a number of vacant lots and after owning them for ten years sold them at what they were worth when I bought them. I am out of the taxes and interest on the investment.

Now the other fellow has the money and I have the experience. I now give all my time to the ministry, and pay my debts as fast as I can.

V. K. BESHGETOOR, Pastor Presbyterian Church, Muir, Mich.

I certainly ought to be qualified to speak with authority on this topic. Some seven years ago we had over \$1,000.00 as our savings, but now we are paying interest on borrowed money. The first money I ever lost was by investing in the "Chicago Extension Oil Co." advertised in the "Ram's Horn," of Chicago, then about the same time so many of our church papers had such alluring advertisements of opportunities for "investments" in oil and rubber and steel and lead, and gold and copper and industrial stocks of various kinds, that we thought surely our church papers like the "N. Y. Observer," or the Chicago "Interior" would not insert such advertisements, if these concerns were not perfectly reliable, and so we began to scatter our money right and left, by the \$50 or \$100 or \$200, a little here and a little there. Our reliance being entirely on the character of the church papers advertising these opportunities. Some of them were a dead loss from the start, a few others paid a "dividend" for a few months and in one case for a couple of years, then the crash came, one after another. The failures seemed to be all prearranged and premeditated and decidedly contagious, and when we stopped to catch our breath and take inventory, we had a stack of beautiful certificates, finely lithographed and engraved, but we could buy these from the printer ourselves at the rate of \$5 per hundred. But I had still another experience for which the "church paper" can not be blamed. We had invested several hundred dollars in the "U. S. Steel Co." of Everett, Mass., which were such liberal patrons of the advertising space of the "N. Y. Observer" some five years ago. For several months this concern paid 12 per cent "dividend," and everything seemed so hopeful that I was willing to let others share the good things; and so in my last parish in Richland, Mich., I spoke to a lady friend of ours and told her that she could put in what money she wished and whenever she did not care to carry the investment any longer I would take it off her hands. In less than three months after this the bubble burst, and while I had no written agreement with this lady, nor was there any witness between us, I at once relieved her of her "holdings" by giving her my note for the full amount of her investment, about \$200, and paid her six per cent interest on the note, until I gradually paid off the principal, paying all interest and principal last fall. Her faith in me was just like my faith in the church papers, and I am waiting to have the good editors call at the manse or send their cards and offer to share with me the loss of

nearly \$1,500.00, through our confidence in them.

I am still in debt nearly \$200, and so I am in no danger of losing my "savings" for some time, as I am putting my savings to the reducing of my indebtedness.

The only investments in which I do not consider that I have ever been a loser are the premiums I have paid on five insurance policies I hold.

To Theological Shepherds

John Burroughs, in a charming interview in *The Outlook*, among many pleasant reminiscences and wholesome suggestions, tells about the butting ram in his father's flock. John would dodge the ram's blow and then grab him by the wool and so have it out with him. About fifty years ago two Western boys put up a job on a butting ram—dared him from the edge of a mud-precipice over the creek, dodged, and he went in, followed by a volley of hilarity and jeers. The boys' uncle licked them both for it—the sheep would catch cold and die, he said. But the uncle was noticed, one Sabbath afternoon, standing at the same place and looking round. Seeing that the coast was clear of boys, as he supposed, he began to bully the ram—but he did not dodge quick enough. The ram took him and knocked him heels over head into the water. To all our theological shepherds we say, beware how you fool with the butting ram.

Things a Pastor's Wife Can Do

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HOME RELIGION.

There is no one more responsible for the depth and purity of home religion than the pastor's wife. Very little things will break the regularity and interest in family worship, which is the very foundation of home religion. No uniform method can be suggested or adopted, because circumstances vary. In our family we have worship twice every day. In the morning before we leave the breakfast table the pastor reads the Scripture selected in course for reading the Bible entire in a prescribed time. The reading is followed by prayer, which always closes with the Lord's prayer, in which all unite. Before retiring the pastor and his wife together pour out their hearts in prayer for many blessings that could not so well be specified before others.

But the wife who is much alone with God will not lack for opportunities. Our Heavenly Father is very indulgent. He comes and talks with us while our needles hurry in and out of the tasks which are often heavier than we can bear. Often in city life he is the only guest to whom we can say: "Please excuse me if I work while we talk."

If our own home religion is pure and natural we will find ere long that we are influencing other homes. A pastor's wife should go with her husband to every funeral where he officiates, unless there is a good rea-

son for her not going. It has always been my habit to call, after the funeral, with the pastor, and I have always found that my self-denial in going has been the surest entrance into the hearts and homes. When grief has made the hearts tender, then experienced tact knows how to take advantage. I shall never forget the dismal wail of an old woman upon whom we once called, who said her "time was past." "It is too late for me to be saved." "When my husband died, I thought Christian people would come and ask me to come to Jesus. Oh, I was ripe for it then! But they never came. Oh, I was ripe for it then! Now it is too late."

Our custom is when we go to a church to at once obtain a list of the "shut-ins" and together we call on them as soon as possible. While we are doing this, the ladies who are able to make calls come to see me. These calls I return as soon as I have finished the others. A pastor's wife should study the church list, and if after some time she finds that a lady has not called on her, she should waive the usual rule and call upon the delinquent.

There can be no fixed rule about praying in the homes visited; every pastor must make his own rule. Often he is asked and then, of course, the way is plain. Blessed are the pastor and his wife who enjoy granting the request.

Sometimes a home seems shut and barred against all religious influences. I recall a neighbor and his wife who had two lovely little children. All the advances that could be thought of were made, apparently without effect. One morning our door bell rang violently, and an excited messenger called to me to come quickly, "Mrs. ——— had sent her. The child—the baby boy—was dying!" I was there in a moment. I held him in my arms and set every one to work. One of the messengers finally succeeded in finding a physician. He approved what I had done, and there was never any lack of feeling on the part of the parents after that. They were not even members of our congregation, but they were our neighbors, and as such we were in a degree responsible.

The command to rejoice with those who rejoice is as binding as the one to weep with the sorrowful. So that the pastor's wife is welcomed at the weddings.

I try to know the pastor's engagements, and when the shy young fellow is about to turn away disappointed because the pastor is not in, I ask him if it is a wedding, and very seldom do I make a mistake. He tells me the time and place, which I carefully record. If the pastor has an imperative engagement and the gentleman will not change the hour, I can help him to get some one else if he has no choice. A little kindness and tact on the part of the pastor's wife insures her many marriages in her own parlor, which should always have a welcome for those who need it. Hearts are as easily won in joy as in sorrow, and if a woman has no higher ambition than to be popular, it is a greater honor to reign in the hearts and homes of the great majority than to be queen in some narrow society circle.

HOMILETIC DEPARTMENT

G. B. F. HALLOCK, D. D., Editor

BEST OF RECENT SERMONS

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A Lesson in Tolerance

BY REV. HUGH BLACK, NEW YORK.

"He that is not against us is for us."—Mark 9: 40.

In connection with our text we immediately think of the other and seemingly opposite saying of our Lord, "He that is not for me is against me." The two truths are complementary; they are different sides of the same idea, and are each true, according to circumstances. The whole question of the relation of men to Jesus is one of spiritual sympathy, and even a little sympathy to the extent at first of not opposing him is accepted because it may grow more and more to the perfect communion. The truth of the saying which we take as our text today cannot be so easily put into a single sentence, but a simple illustration will show how the two statements can be true at one and the same time, according to the particular point of view of each.

At the time when Napoleon meditated an invasion of Great Britain, there were in England a great number of people who sympathized generally with the French Revolution. There were the theorists, who looked upon it as a signal step in the freedom of man; there were the Chartists, some of whom looked for reform through revolt. Many wished success to Napoleon in most of his other plans; but, when it came to the question of actual invasion of England, love of country, fear of foreign aggression, and other motives would make it impossible for almost any to assist Napoleon's plan by active means.

Imagine him by some chance across the Channel beginning the conquest of England, trying to create a diversion among the inhabitants, and learning of the latent sympathy of some with the French Revolution; imagine him issuing a proclamation to keep away as many as possible from actively opposing him. The burden of it would be that neutrality was all he could expect; he would not ask that men should fight against their country; it would serve his purpose almost as well to keep men's hands tied. He might well think that he that was not against him was for him.

But, on the other hand, the British Government had the right to ask that every citizen should spring to the defense, should oppose with united ranks and to the last extremity the invader. With them there could be no innocent neutrality. Not to be for them would be to be against them. It would be virtual alliance with the foe. It would be nothing that they had not lifted their little finger to help Napoleon, and that they had preserved an impartial attitude. To be neutral would be to be a traitor to their country.

Now, similarly, it was true of part of Christ's work that he who was not against him

was for him. As a reformer, the introducer of a new order, from the great mass of people he did not expect more, at first than that they should give him a fair field and a fair trial. All who did not oppose him, who gave him a free hand in his work, really served his ends. They had enough sympathy with his objects and teaching not rashly to counteract them; and our Lord was willing to take that sympathy as evidence that they were for him. Think of it in connection with the supposed analogy of Napoleon in Britain, and you will see that such an attitude meant a great deal. Neutrality was something to be thankful for.

There is even still a sense in which our Lord will be for the meantime content with even so little sympathy as neutrality. He asks for impartiality from every human soul. He asks each to consider his claims, and even to consider the cost. He desires decision, but not blind decision. He will have no recruits by false pretenses.

So spiritually, to give him a chance, not to foreclose the question, not to shut the door in his face, not to let prejudices darken the mind, to be sympathetically open to his influence—that negative attitude is in some stages accepted. Christ's enemies are the men who put themselves outside the pale, who will not listen, will not inquire, who let prejudice rule them, who prejudge the case, as it were, who commit themselves against him.

I. It is here we see the truth in the much abused phrase, "honest doubt." The inquirer after truth, the sincere, earnest, humble seeker, the man in sympathy with spiritual things who would fain know and believe and love, such a one is not cruelly repelled by our loving Saviour. If we have not accepted him as Lord and Master, if we have not whole-heartedly given in our allegiance to him, if we are not unreservedly on the Lord's side, if we have held back our hands from his work and our feet from following him, it is well to make sure of our real attitude to him, well to ask ourselves whether our hesitation has been due to want of conviction or due to enmity of spirit. And if we honestly decide that it is not for want of sympathy, if we admit the attraction he has for us, and can justify to ourselves our balance of judgment, it is well for us to remember that neutrality cannot last forever, that soon we must rank ourselves definitely on one side or the other, and that the other truth comes in that he who is not for Christ is against him.

II. But this saying of our Lord's was not intended to show the place of neutrality in religion, except by the way, but was meant as a lesson in charity and tolerance to disciples; and so we pass on to that.

Notice the occasion of the lesson. A man who did not belong to the recognized company

of disciples had been discovered by the disciples using Christ's name as an exorcism. It is a remarkable evidence of our Lord's influence that his name should be thought so powerful. We know nothing further about the man, whether he had heard Christ speak and teach much, whether he belonged to the more or less attached circle outside the immediate circle, or whether he afterwards became a follower. We know only that he had sufficient faith in the power of Christ's name to try to work in the strength of it. John, who reports the incident to Jesus, relates, "Master, we saw one casting out devils in Thy name, and he followeth not us." But Jesus said, "Forbid him not; for he that is not against us is for us."

It is not a case of mere neutrality; it is the case of a man who was sufficiently convinced so that he appealed to the power of Jesus. He had at least the germ of faith in him. But because he was not one of their own number they with intolerant zeal sought to silence him. And the Master rebuked them, and taught them a great lesson in tolerance.

A good deal of past and present intolerance has the same earthly root of wounded dignity and personal pique. Men so easily fall into the mistake of the disciples here rebuked by Christ, of making visible communion with them the best of communion with Christ. This is the fruitful source of all the narrow bigotry and intolerant zeal which mar the annals of history, which have kindled the fire and sharpened the sword, which have substituted the doctrine of the stake for the doctrine of the cross.

III. Strange though it appear, it is really in essence a form of materialism to which the heart of man is prone, limiting the spiritual by the material. The recrudescence of mediaeval ideas in our own country, with false views of the doctrine of grace, warns us against imagining that our Lord's lesson is no longer needed by us. A High-Churchism which practically excommunicates all who do not belong to its communion is compelled to have a grotesque doctrine of what the Grace of God is. It has to account for the fruits of the Spirit which are admittedly seen elsewhere, and it can do so only by imagining their church as being the authorized channel of grace, through which it flows as a river flows through its banks, but here and there a little grace slips over, and blesses odd people; but nobody can be sure of receiving grace who is outside of that particular church. I have seen this very illustration given as an explanation of the fruits of the Spirit being seen among outsiders.

One has sympathy with the difficulty of the position. Of course if only the authorized disciples were casting out devils with the name of Christ, the theory would work out all right. But there is this stubborn fact of the man casting out devils in the name of Christ; there are the stubborn facts of the gospel being preached, and men being saved, and the peace of God coming over broken lives, and the love of God illumining darkened hearts, and the fruits of the Spirit experienced—love, joy,

peace, long-suffering, gentleness, goodness, faith, meekness, temperance. And yet they follow not us! Shall we forbid them in the interests of our theory of the church? Forbid the wind to blow where it listeth; forbid the Spirit of God to claim his own; forbid the cross of Christ to draw all men to it; forbid the blood of Christ to cleanse the hearts of sinners; forbid the eternal love of God to bring men into the fellowship of sons of God! Such a theory may seem to honor the church, but it dishonors the Church's Head.

Some try to account for the facts of grace outside their special church by denying the facts. Alas for the small-mindedness and the lack of candor which good men can display in the interests of a narrowing dogma!

The Bible is full of lessons in this wide, large tolerance, which Jesus preached and practiced. On one occasion unauthorized prophecy broke out in the camp of Israel, and there ran a young man, and told Moses, and said, "Eldad and Medad do prophesy in the camp." And Joshua, the servant of Moses, jealous of the honor of his master, said, "My Lord Moses, forbid them." This was Moses' magnanimous answer: "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them."

John the Baptist's disciples came to him complaining that Jesus was drawing away all the people, and their small ecclesiastical minds expected that he would thunder forth condemnation and warning against intrusion in their preserves. John answered: "A man can receive nothing except it be given him from heaven. He must increase, but I must decrease."

St. Paul, in prison, heard that others, even enemies of his, were preaching Christ, and, though he suspected their motives, he said, "Notwithstanding, every way, whether in pretense or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

When we think of the tolerance of God with all of us, his patience, his long suffering with our slowness of heart, his wide, rich mercy, his free gospel of grace, how miserable are the petty barriers and limits which we set up, how sinful is our arrogance with which we unchurch and excommunicate all who do not see the eye with us, and follow not us!

It is the mark of spiritual insight to be able to recognize goodness everywhere, and assert kinship with it, to feel in sympathy with it, to accept it, and thank God for it; to claim fellowship with every good man; to share in every good work, however unauthorized by man, if only it have the stamp of God's approval. Also, it is the highest triumph of grace in us to be willing even to be set aside, to see others do the work our own hands long to do, to be willing to be superseded, to rejoice in every victory of the cross through others, to stand aside and praise God for every evidence of his power and mercy to the world through other channels than our own, to tear away all pride and prejudice, and receive as brethren all who love the Lord Jesus in sincerity, to comfort ourselves with the inspiring

thought that he has so many instruments beyond our narrow circle, to find peace and joy in believing that he who is not against us is for us.—*Hugh Black, New York.*

"Visit This Vine"

BY REV. S. L. GRIGSBY.

Text: Ps. 80: 14.

An appeal: To whom? "Shepherd of Israel," (v. 1); "God of hosts," (vv. 7, 14, 19).

An appeal: For what? Salvation. "Come and save us," (v. 2); restoration to favor, "Return . . . ; look down from heaven, and behold and visit this vine."

An appeal to Him to save, and to behold and visit, or prosper. How? "Turn us again, etc."—thrice repeated, (vv. 3, 7, 19); and "Return Thou, etc." (v. 14).

The proper Person is appealed to; the object desired is a worthy object; the means indicated are in accord with the divine plan.

The appeal, you observe, is not an individual appeal, but that of the Church. There were desolation, distress and danger. It was a great time of need. Favors had been turned into judgments. Brought to realize her misery, and longing for the return of spiritual prosperity, the Church cries out, "Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted."

I. The Vine, or Vineyard,—Its Desolation.

Once this vine flourished, room was prepared before it; it was caused to take deep root, and it filled the land. The hills were covered with its shadow, and its boughs were like the goodly cedars. In marked contrast its present condition; hedges broken down, "the boar of the wood doth waste it, and the wild beast of the field doth devour it. . . . It is burned with fire, and it is cut down."

The Church's desolation became the occasion of alarm. The contemplation of the deplorable condition, as compared to former prosperity, was the occasion of the complaint of the Psalmist, not against, but to, God, (vv. 4, 5, 6). It is well for the church to recognize its desolation, its loss of power, its failure and its faithlessness, and to apply the remedy.

In consequence of fruitlessness God may turn favors into judgments. In the parable of the vine and the branches, our Lord insists on fruitfulness on the part of those who are vitally united to Him. (John 15:2, 4, 5 and 8). The Church's life and growth depend upon this union with Him, and so long as this relationship exists fruitfulness must result. "Herein is my Father glorified, that ye bear much fruit; shall ye be my disciples." When he comes seeking fruit, let Him not be disappointed. "O my soul," exclaimed Thomas Fuller, "the fig-tree was charged not with bearing noxious fruit, but no fruit!" He who is the true Vine, says, "Every branch in me that beareth not fruit he taketh away."

II. Had God withdrawn His presence? The language of the Psalmist would imply as much. There are conditions under which it could not be otherwise. "The Lord is with you, while ye be with Him; and if ye seek Him, He will

be found of you; but if ye forsake Him, He will forsake you."

What can the vine do, if left to itself? Its very root is in God. In Him lies its strength. "Without (severed from) me ye can do nothing."

In appealing to God there is an implied turning unto Him. This is a necessary condition, if help and healing are to be secured. "Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of Hosts." So the Church, awakened to a sense of her shame and neglect, and her great need, turns; and then her appeal proves not in vain, as she pleads, "Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted."

III. The Ground of the Church's Plea.

The Church owes its existence to His agency. This vine He Himself hath planted (v. 8). On another occasion, as He expostulated with Israel, the Lord said, "I had planted thee a noble vine, wholly a right seed; but then art thou turned unto a degenerate plant, of a strange vine unto me." But not only does the Church owe its existence to Him, He has made it the object of His special care. He "gave Himself for it," "purchased it with His own blood;" He is the King and Head thereof, and by Him were its officers and ordinances appointed.

In view of His interest in, as indicated by what He is to, and by what He has done for, the Church, surely she is encouraged to plead, as she realized her need, and deeply deplores her sin, "Return, we beseech thee, O God of hosts," etc.

If the condition of the Church, locally, or in general, should at any time be such as that described by the Psalmist; if there should be a lack of efficiency, or fruitfulness, if divine favors should be turned into judgments, as an expression of God's displeasure on account of the unfaithfulness of His people; then let her be quick to recognize her desolation, and prompt to appeal for help to Him, who "loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish."

If, as a Church, success has attended our efforts in the past, if we have experienced growth in grace; if we have been spiritually prospered; then we should thank God, and take courage, and henceforth give the more earnest heed to every call of duty.

When the Duke of Wellington felt the necessity of calling upon the forces commanded by him for volunteers to go upon a specially hazardous service, he is said to have addressed them as follows: "There is a certain undertaking which may mean the loss of life, but it will mean the favor of the Queen. I desire to call upon all those of you who will volunteer for this important service, to step out of the line. In order that you may not be influenced by the look of my face, I will turn my back." Turning his face away for a while, and then turning again to them, he found the line

unbroken. Not knowing what had taken place, in sadness, he said, "Men I am broken-hearted; I do not know that I should have called upon any of you to have gone, but I did think there were a few that would have volunteered." An officer, saluting him, said, "Sir, the whole line is advanced." How gratifying! Happy, indeed, the pastor, who upon appealing to his people to engage more actively in the service of the Lord God of hosts, counting no sacrifice too dear, no undertaking too difficult, shall find them all ready to respond.

And "now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation; and good hope through grace, comfort your hearts, and establish you in every good word and work."—*S. L. Grigsby.*

"There is a River"

REV. ROBERT CRAWFORD HALLOCK, D. D.,
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Text: "There is a river, the streams whereof shall make glad the city of our God, the holy place of the tabernacles of the Most High God is in the midst of her, she shall not be moved, God shall help her, and that right early." Ps. 46: 4, 5.

The Bible uses the River as a symbol. It is used to set forth the quiet peace and blessing of God's people in contrast with the strife and storm of the world which is "as the troubled sea when it cannot rest, when its waters cast up mire and dirt." (This was illustrated by the passing of the steamer from the stormy waters of Lake Ontario into the quiet and calm of the St. Lawrence.)

The Bible also uses the River as a symbol of salvation, flowing like a bounteous stream of blessings, bringing life, joy, redemption, to all lands and nations. And so in its largest and richest sense the River is the Bible's symbol of the presence of God. "There is a River, the streams whereof shall make glad the city of God." . . . God is in the midst of her; she shall not be moved God shall help her, and that right early." That flowing river of grace is God himself.

And thus the Bible teaches us to see God in nature, and to catch spiritual suggestions from all experiences of the natural. The speaker then set forth some of the spiritual lessons which he had learned on the St. Lawrence from rowing and sailing.

I. First, as to keeping life's course. When rowing or sailing it is practically impossible, if winds be strong and waves rough, to hold your boat unswervingly upon the course. But the good sailor keeps bringing his boat back to the course. That is the essential thing. And so it is in life's voyage. No man is able to go straight on in the Christian course, swerving neither to right hand nor left. Temptations assail, and buffet him from the course; but he must keep bringing his boat back to the right direction. Peter was tempted and denied his Lord; David was tempted, sinned, went astray—but they struggled back to the true course! It isn't the never getting off the course, but the always getting back to it that characterizes the true sailor and the true Christian.

II. Second, as to fixed steering points. When rowing in fog, or sailing in unfamiliar waters, you cannot trust your own "feeling" as to the direction; you need fixed headlands, lighthouses, and a trustworthy compass. So in life's sailing we must not trust fickle, fleeting opinion, spirit of the times, and such uncertainties, but should steer our life craft by the great headlands and lighthouses of God's inspired Word, the unchanging truth of the Bible.

III. Third, as to going against the stream. Rowing with wind and wave was comparatively easy work, but when the little boat was driven into the eye of the wind and into the teeth of the waves then came the struggle. The water dashed over the rower, the wind beat him back, the current of the mighty river sought to carry him away from his home port. So it is in life. It is easy enough to go with the current and the crowd, do as others are doing and follow a multitude to do evil. But the tug of war comes when we face about and go the other way, and turn our course heavenward. Then all the powers of the world and sin and Satan hurl themselves upon us to beat us back from the heavenly port. Then comes the test.

IV. Lastly, as to the need of the Holy Spirit. The sail boat becalmed cannot go; drifts idly, helplessly upon the face of the waters. The sailors are discouraged nothing is accomplished. But when the wind blows, all goes blithely and well; the boat rushes on to its appointed haven.

Now, the Bible uses the wind as the symbol of the Holy Spirit; and a man or church without the power of the Holy Spirit is as a sailboat without a breeze, accomplishing nothing, getting no whither. But let the Divine Spirit, the wind that bloweth where it listeth, come with gracious, divine power, and then, then, all goes well in Christian life and work. "Sweet Spirit, come." Come to us as Christians, to us as a church.

"Love and Spiritual Gifts"

BY REV. WILLIAM RIVERS TAYLOR, D. D.

Text: 1 Cor. 14: 1. "Follow after love, yet desire earnestly spiritual gifts, but rather that ye may prophesy."

In the text the Apostle calls our attention, first, to the one great essential of the Christian life, and then to certain spiritual gifts which should be the object of every Christian's earnest desire and pursuit.

I. The one great essential. "Follow after love."

"Love," as used by the first Christians, was one of that group of great words which fell with such a new and strange sound upon the ears of men. Family love they knew. Sentimental love they knew. The physical passion called love they knew. But Christian love they did not know.

Notice some of the things which men are likely to regard as substitutes for love, but which the Apostle declares to be absolutely unavailing.

1. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal."

"Speaking with tongues," seems to have been a strange, supernatural spiritual gift, which was highly prized by the Corinthian Christians. It was, apparently, not the power to speak in foreign tongues as the apostles did at Pentecost, but "The breaking out of an exalted, mystical utterance, differing from all recognized human speech." It was such a striking and extraordinary manifestation that the Corinthians valued it above other gifts that were more useful. But Paul tells them that they might possess it in the highest degree, and yet, if loveless, be like sounding brass, or a clanging cymbal.

This gift has ceased, but a parallel remains. It is the gift of eloquence. A man may have even that great gift and may employ it in the service of Christ, but if he lacks a loving heart his voice is nothing more than a rattling clangor of a sheet of shuddering brass, or the crash of a smitten cymbal.

2. The next is a closely related gift, but still distinct from it. "And if I have the gift of prophecy and know all mysteries and all knowledge, but have not love, I am nothing."

Prophecy was not, as so many still misconceive, merely or chiefly the prediction of future events. But here the Apostle joins with this gift that of a keen penetrating insight, both intellectual and spiritual. "If I know all mysteries and all knowledge."

The combination makes a very high order of man. But even he, if he has not a loving heart, is nothing.

3. Every reader of the New Testament knows what a pre-eminent place it gives to Faith. But here Paul declares that he might have all faith, so that he could remove mountains, and yet if he were without love he would be nothing.

4. The love of money and other possessions is so strong in the average person that we are wont to consider one's attitude toward his property as one of the supreme tests, if not the supreme test of character. But here Paul is standing up and saying: "If I dole out all my goods to feed the poor, but have not love, it profiteth me nothing." "If I give away every thing I have, and go forth a beggar, and have not love, it profiteth nothing."

5. It would seem as if the Apostle in his praise of love could go no further and keep within the bounds of truth. But he does. He takes us further, one step and a long one. The laying down of life is usually regarded as the supreme test of love. The Master said, "Greater love hath no man than this, that a man lay down his life for his friends."

The martyr is presumptively a saint. For every martyr there is a halo ready. But here is Paul again confronting us and shattering our all-too-easy presumptions, saying, "If I give my body to be burned, and have not love, it profiteth me nothing."

In this short list Paul does not by any means exhaust the catalogue of substitutes for love, or of excuses for not possessing it, that may be and are offered, and offered in vain. These are simply a few of those which stand highest and, of course, include the lower.

But nothing can be a substitute for Love or an excuse for Lovelessness. The one absolute requirement is Love. For God is Love. And not to love is to be out of harmony with God.

II. The spiritual gifts which should be the objects of the Christian's desire and pursuit. "Yet desire earnestly spiritual gifts." Why does he thus speak? Because "spiritual gifts" is really the subject under discussion. He has been speaking about these "spiritual gifts" before, in the twelfth chapter, and the ill-regulated zeal of the Corinthian Christians for their possession.

Now what are these "spiritual gifts"?

We turn back to chapter twelve and find that they are such things as these: "The word of wisdom," "the word of knowledge," "faith," "healing," "workings of miracles," "discerning of spirits," "divers kinds of tongues," "the interpretation of tongues."

We should get into deep water, if we should try to define these things. But one thing is plain. They all, or nearly all, belong in the class of gifts or service, that we call "spiritual" and "religious." They have to do with church meetings, with religious gatherings, with religious fellowship of all sorts. They have to do with the edifying of the Christian body in faith, knowledge, zeal. They look toward precisely the same results that we aim at in our religious meetings and "personal work."

And these spiritual gifts the Apostle bids us to "desire earnestly." "Zelo-o" is the word from which our "zeal" is derived, and which like so many of its synonyms, has at the root the idea of heat, boiling, seething.

These gifts which contribute toward the spiritual edifying of our fellow believers we are to pursue with "Zeal's never-dying fire."

Oh, that some one might take Paul's trumpet and wind a blast that would waken the slumbering ambition of the Lord's people for the possession of these spiritual gifts!

The Corinthian Christians wanted them so much that they grew selfish over them and had to be rebuked. The average modern Christian seems not to care a straw for them. In fact, he would prefer not to have them. He is content with the lesser gifts. He will help with the temporalities of the church and the kingdom, but not with the spiritualities. He will be a member of the congregation, but not a communicant. He will be a trustee, but not an elder, Sunday school teacher, or supporter of the prayer meeting. He will give his money, but not himself. He will relieve the bodily wants of the needy, but the needs of the soul he will leave to someone else. She will help in fairs, festivals, sewing societies, sociables, but not in the spiritual work.

Now it is true that the principle of the diversity of gifts and functions is recognized in this connection by Paul. The Christian body is not all head and mouth, any more than it is all hands and feet. Different people must do different things. But the characteristic of love is that it always desires to do the most useful and most necessary thing. It will always desire the greater gifts.

It is a useful and necessary thing to feed a starving man's body. But almost any one

can do that. Isn't it a greater thing to be able to feed his soul as well? It is a blessed thing to nurse and heal the sick and comfort the sufferer; but isn't it a greater thing to be able also to minister to a soul diseased?

And now note that among all the various spiritual gifts the great Apostle singles out one for special mention, "but rather that ye may prophesy." "What? I prophesy? I a prophet?" Yes, any one to whose soul God speaks, and who tells what he hears is a prophet.

It would seem as if the power to speak the "clear winning word of love," were in Paul's estimation, the highest of the spiritual gifts.

The grand excellence of Paul as a teacher of love is that he exemplified it in his own life. He suffered long and was kind. He envied not, he sought not his own. He bore all things, believed all things, hoped all things, endured all things. He never failed.

But he was more, he did more. His heart was a great fountain which poured forth a cataract of energy, all spent in the effort to bring men to his Saviour.

I see an old stone prison. In it is a dark cell, damp and foul; in the cell a man. Who is it? Paul. There's another prison and another and another, which we pass in our journeyings. In each of them we see the same man, Paul. "In prisons more frequent."

There is a whipping post. A man is tied to it. Upon his back, bare and bent, the whistling lash falls thirty-nine times, cutting into the quivering flesh. One such experience would seem to be enough of that sort of treatment for any man. But no, there's the same man receiving the same punishment again, and again, and again, and again. Who is it? Oh, it is Paul. "Five times received I forty stripes, save one."

Out yonder is a scene of confusion and noise. A mob is running together. It looks like a riot. One man stands out apart. The rest begin to throw stones at him. He bears the first blows without flinching. But now they come thick and fast upon him, like rain. They bruise his flesh. They send paralyzing pains through his bones. They strike with fearful force against his unprotected chest, causing his lungs to gasp, his heart to stop. They cut his head. The blood of many wounds runs into his eyes and blinds him. His brain is confused and stunned. The world, the sky, the sun seem about to vanish. Darkness rushes in. He sinks unconscious to the ground. His enemies come and drag his limp body out of the city and cast it among the dead things to rot. Who is it? Oh, Paul. "Once was I stoned."

Night is falling on the sea. The wind is blowing with hurricane velocity. The waves run and leap, making deep troughs, and slap each other, breaking into hissing spray. In the wake of the storm is a wrecked ship, and in the angry water is a man, one of the surviving passengers, clinging to a bit of wreckage. He rises and falls with the waves, which buffet and hurl him continually beneath the surface. All night the unequal battle lasts. The morning comes and with it a little hope that the light will reveal a sail. But the long day passes as the night

had done without rescue—almost passes. For at evening he is picked up. Who was it? Oh, the same man, Paul. "A night and a day have I been in the deep."

And is this all? It is only the beginning. "In journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils of the Gentiles, in perils of the city, in perils of the wilderness, in perils of the sea, in perils among false brethren: in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

And what are all these super-human exertions and sufferings for? "That he might save some."

That is what Paul means, what Christ means, what the New Testament means by Love.

And how and where shall I get it?

Love is a gift of God bestowed in various measure. It is not given to all to love as Paul did. But it is given in some measure to all who will have it, and in increasing measure to those who follow the Apostle's injunction to pursue it.

Would you know the secret? Here it is: "We love because he first loved us." Would you know the measure of divine love? Go and sit down before the cross.—*William Rivers Taylor.*

The Serpent and the Rod

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Text: "And Moses put forth his hand, and laid hold of the serpent, and it became a rod in his hand." Ex. 4: 5.

He put forth his hand, and the serpent, dangerous, destructive, deadly, became a rod, a stay, a support, a defense. In the hand of a strong man the pernicious thing became beneficent.

I find in the text the illustration of an eternal truth, that a man may put forth his hand, grasp a deadly thing, and find it stiffen into a good, useful instrument of progress. The output of human energy gathers to itself an energy divine; man links himself with God, and binds his feebleness to Almighty power.

I. This is God's way in nature. The supremely destructive forces of the universe are amongst the supremely great and supremely blessed of the educative agencies of life.

II. And this is God's way in history. Though clouds and darkness are round about him, righteousness and judgment are the foundation of his throne. Light is sown for the righteous, and gladness for the upright in heart. The fashionable madness of the Middle Ages brought the nations together, woke Europe from its sleep, opened the way for arts, commerce, learning. The triumph of the Turks, the fall of Constantinople into their hands, drove the Greeks of the east westward. The love of learning revived as Greek language and literature were studied; men turned to the New Testament in its original tongue; it was the Renaissance—the new-birth of the nations, the intellectual side of that movement whose moral side was the Protestant Reformation. Tyrannies and persecutions in England and Scotland drove their victims to Frankfort,

Geneva, Leyden, the free cities of the Continent. There they breathed the air of liberty, came back to break the bands of oppression and let the oppressed go free.

So true is this, as a principle and as illustrated in every century, that when the not-wise young man went to Talleyrand and asked for his advice as to the propagation of a new religion which he had just invented, asking the world-weary man what he must do to get his new religion accepted amongst men, Talleyrand looked at him and said, "I should advise you to arrange to have yourself crucified!" To be sure! He could not have done better. It is the cross which makes Calvary the highest mountain on the globe. God pours himself as redemptive energy into the hearts of men. He put forth his hand and the serpent became a rod.

III. God's way in nature, God's way in history, is God's way for each one of us in our own life. Let us grasp the serpent that may become a rod. This is the story of all glorious conquest of adverse circumstance. Strolling along the bank of my native Trent, I have seen a parable—with rod and line in its hands. Some townsman, magnificently equipped, with outfit which must have cost a little fortune, which would have made Isaak Walton turn green with envy, flung his line in vain. The shadow of evening fell and his face lengthened, and there was never a fish in his creel. And beside him a ragged rascal of a village school-boy, playing truant, with his bare feet and unwashed hands, with his homemade rod, and twopenny line, and penny float, and halfpenny tackle—and swinging out the roach and dace or greedy perch at almost every cast. "These things are written allegorically." It is not the costliest outfit which takes the biggest fish. Cardinal Wolsey, Daniel De Foe, and Henry Kirke White—it would be impossible to name in a breath three men more utterly unlike each other—were all the sons of butchers. Jeremy Taylor, one of the greatest of English preachers; Richard Arkwright, the real founder of our cotton industries; and Turner, the painter—were all barbers. John Bunyan was a tinker. Robert Burns a ploughman. Ben Jonson a bricklayer. Livingstone was a weaver. Stanley a workhouse boy. Carey a cobbler. Corpernicus was the son of a baker. Kepler came from a German inn. Whitefield was a barman at the "Bell Tavern" in Gloucester. Haydn was a wheelwright. Hildebrand a village carpenter. George Stephenson was an engine fireman, and taught himself arithmetic on the sides of colliery wagons. Wilkie learned art with a piece of chalk on a barn door. West made his first brushes out of a cat's tail. Watt constructed his first model out of an old syringe. Humphry Davy extemporized his scientific appliances from kitchen pots and pans; and Faraday his from glass bottles. Elihu Burritt mastered eighteen ancient and modern languages while earning his living as a blacksmith. Why, you would really think that it was an advantage to have no advantages at all!

And this is the Gospel of sorrow, which I pass over this morning with his bare word, to come back to it another day, for I know how good it is, and show once more how we

may distill the honey-sweetness of sympathy, goodness and gladness in God from the serpent poison of a bitter grief.

IV. I pass on to what seems to me a very fruitful and helpful suggestion growing out of this text. Modern science speaks of the persistence of energy with the conversion of force. The August evening is charged with storm, the sky is threatening and yellow. From the impact of great cloud masses leaps a force of light; it runs down the lightning conductor as electricity; it melts it as heat; it crashes through the solid masonry as motion. The original energy persists; the force has been more than once converted. The Apostle says that we are "the children of wrath." By that he does not mean that we are born the inheritors of the anger of an implacable deity. He means that we are wrathful children, creatures of wild impulse, savage desires, turbulent passions. There are forces and fires within us, ready to leap forth in white heat of anger, kindling hate, or fiery lusts of the flesh. Amongst these volcanic natures, with their fiery passions, the children of genius have been often found, so often, indeed, that men have been taught as a doctrine the belief that you cannot have genius without the fierce fires of passion by which it is fed, and that to ask a man of genius to conform to the conventions of morality by which our common clay is bound is to commit the worst of intellectual blunders, is to be guilty of a contradiction in terms. The saintly lives of a hundred men of genius, who have at once obeyed and glorified the laws of Christian life, challenge this assertion. And the truth is that these forces and fires, of which I have spoken, by which hatreds, passions, lusts are too often nourished, may really feed the high impulses of the soul which gave us prophets, apostles, saints, missionaries, martyrs, the aristocracy of the heart, the hierarchy of redemption. It is the persistence of energy with the conversion of force, the energy of passion converted into force that makes for righteousness and salvation.

This is the Gospel for us. Oh, men who have sinned and come short of the promise of your manhood; women who have come short of the beauty of your girlhood; my fellow sinners, who have sinned and come short of the glory of God—put forth your hand, and the serpent shall become a rod! It is easy to think ourselves into a fatalistic fog, to believe that we are so conditioned and bound by past weaknesses, by irrecoverable yieldings, or by cruel circumstances, that there is nothing for us but to drift. The answer to it is, in fact: Assert yourself. You can. We can think ourselves into incompetence, dream ourselves into helplessness, go "mooning" into moral imbecility, until we give ourselves a great mental and moral shake, and fling these flimsy fetters from our emancipated soul. We have never exploited all the resources of human nature. We have never called up the reserves of strength, hope, courage, purpose which wait our call. Neither feeble health, nor cramping poverty, nor crushing sorrow, nor accomplished sin nor evil habits shall paralyze the aspirations of your essential manhood, nor quench its immortality.

All the powers that, soon or late,
 Gain for Man some sacred goal,
 Are co-partners in thy fate,
 Are companions of thy soul:
 Unto thee all earth shall bow;
 These are Heaven and these are thou.
 Put forth your hand, my brother, and the
 serpent shall become a rod.—*C. F. Aked.*

Stability and Progress

REV. T. H. PADGETT.

Texts: "Fear ye not, stand still, and see the salvation of the Lord." Ex. 14: 13.

"Speak unto the children of Israel that they go forward." Ex. 14: 15.

1. Use the whole chapter as a field from which to draw facts.

2. The route taken (v. 2) is unusual and peculiar. The affairs of the Lord's people are always so.

3. The reason given (v. 3) for taking this route has been criticized as unlike God. But these same critics would applaud a military leader for doing the same thing.

4. God does not harden men's hearts. (v. 4) arbitrarily. It is done by the nature of the heart under God. Illustrate by different effects of sun upon pieces of clay and wax.

5. Satan and sin will not let us go without an effort to hinder. So did the Egyptians. (vs. 5-9.)

6. Sometimes the Lord's hosts are afraid and are almost over-awed and driven back. So were the Israelites. (vs. 10, 12.)

7. Moses exhorts three things. Fear not. Stand still. See the salvation of the Lord. All of which may be emphasized.

8. It is important to note, however, that the "stand still" is not to prevent going. It is commanded not to go back, and into confusion, on account of discouragements.

9. Circumstances were seemingly bad. The sea was in front. The wilderness and its mountains were on the left and right. The Egyptians were behind. So it often seems in church and other matters.

10. To call upon God would seem to be always in place, but action is sometimes the thing most needed. (v. 15.) We would not ask God whether we ought to cultivate a crop. A wise man would cultivate it.

11. God uses men to extricate his people. Moses was to speak unto them to go forward. He was to lift up his rod and stretch out his hand over the sea. The Egyptians were to be made obstinate, of hard heart for God's glory. The angel of God which went before them now went behind. The sea is divided by a miraculous wind.

12. The outcome is, that the children of Israel pass on through the sea. The Egyptians follow after and are drowned. The people feared and believed the Lord and Moses. They sing a song of deliverance and proceed on their journey. So it is in all our affairs.

APPLICATIONS.

1. We must be sure that we are the Lord's—that we are his people. The Lord is to be our Shepherd, and we are to be the sheep of his pasture.

2. As we are the Lord's let us also be sure

that we are in his work, doing his will. Are we in the place the Lord intends for us?

3. If the former two points are secure we have nothing left but to stand still and see his salvation. To do this will surely bring success and reward. It pays to be stubborn for the truth.—*T. H. Padgett, in Cumberland Banner.*

God is Love

DR. R. A. TORREY, EVANGELIST.

Text: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

We are not saved by loving God; we are saved by God loving us. This verse tells us many wonderful things about the love of God.

I. God loves the world, every man, every woman, and every child in it. But the most remarkable thing about it is, that God loves all, the immoral, the outcast. God loves all people, upright people, honorable people, amiable people, delightful people, but, God loves the drunkard and the outcast, and the highway robber, and the rum-seller, and the bartender, and the gambler, just as much as he loves the most honorable man or woman there is in this city.

Now that is the hardest thing to get people to believe, that God loves sinners. I remember one night I was at dinner with one of the members of my church, and his daughter, a little girl, I suppose about four years old, had done some naughty thing or something that her father thought was naughty, and he said to her, "Now Stella, if you are a good girl God will love you, but if you are a bad girl, God won't love you."

I stopped him and said, "Charlie, what nonsense are you telling that child of yours? My Bible tells me that God loves sinners, and that is where the Bible puts emphasis." We read in Romans 5: 6, "For when we were yet without strength, in due time Christ died for the ungodly," and in Romans 5: 8, "But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us."

There is not a sinner in this city that God does not love. People tell me of the wonderful things you can find in this city, but I will tell you one thing you can't find in this city, and that is a man or woman or child that God does not love.

I was going up Waterloo road, in London, one Sunday morning twenty years ago. There were no cars nor buses running, everything was closed up as tight as could be; you couldn't find a restaurant to get your breakfast in, and I said to myself: This is a Sabbath-keeping place. But I changed my mind after dinner. I was going home late at night, and the street was full of buses and cars crowded with drunken men and women. I don't know that I ever saw so many drunken people in the same length of time as I did that night, and the most wonderful thing was that the women were just as drunk as the men.

Everything was a blaze of light, but there was a dark spot where a little donkey cart was standing backed up near the gutter, and two young fellows had something that looked

like a bundle of rags, but, when I came near I saw that it was a woman about fifty years of age, gin soaked—Oh! such a looking creature, utterly unconscious! I suppose she was the lads' mother.

As I saw them chuck that woman into that donkey cart I was about to turn away in disgust when this thought came to me: God loves this woman. God loves that woman just as he loves you. She is a poor, gin-soaked outcast, and you are a preacher, but God loves that woman just as much as he loves you. "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us."

God so loved the world that he gave his only begotten Son.

II. The next thing that text tells us about the love of God is that his love is a holy one.

It is a hard thing for a great many people to understand that God loves sinners. They will say, "If he loves us so much, why doesn't he forgive us right out and out, without requiring the atonement of ourselves, or of Christ, who died for our sins?"

The text tells us why. It is a holy love: God is holy. And, because God is holy, he must hate sin, and God's holiness and God's hatred of sin, like everything in God, is real.

But some men say: "That is not just. You teach that God, a holy first party, lays the guilt of man, the guilty second party, on the innocent third party, Jesus Christ, and that is not just." No, that would not be just. And that is not what the Bible teaches, and not what I teach. Jesus Christ is not the third party. That is where you slip up in your argument.

Jesus Christ is the first party as well as the second, for Jesus Christ is not only the Son of God incarnate, but God is incarnate in Jesus Christ. The Word became flesh, and Jesus Christ became real man. Jesus Christ was the Son of man as well as the Son of God. Not merely of man, the Son of man, but the representative man, the second Adam. No ordinary man could die, and make atonement for sin.

But Jesus Christ is the second Adam, the Son of man, the representative man, and when Jesus Christ died, I died in him. If you take it as a whole, it is complete; but if you take any one doctrine singly, all the rest falls to the ground. Take out the doctrine of the deity of Christ, and the doctrine falls to the ground.

If, however, you take the doctrine of a divine Christ becoming man, and as God suffering in our place as representing man, then the doctrine of the atonement is the most perfect philosophy the world ever saw. God saw in Christ the way of reconciling men unto himself. I do thank God that his love is holy. I do thank God that his love is satisfying. That the holiness of God is satisfying. I do thank God that when Christ died upon the cross of Calvary he satisfied his broken law and the broken law has absolutely no claim on God.

Whenever you wake up to see your sins as God sees you, nothing will satisfy you but the Bible doctrine of God actually becoming man to bear man's sins. Ah, friends, there is a power, indeed, in the atonement: to save anybody. Some man here tonight says: "Oh, there is not any hope for me, I have gone down

too low!" I don't care how low down you have gone. "Oh," you say, "my sins are mountain high!" That may be true, but if your sins are as high as the mountain, the atonement that covers them is as high as the heavens.

Your sin may be as deep as the ocean, but the atonement of the Son of God that swallows them up is as deep as eternity. "God so loved the world," that he provided a perfect vilest sinner can be washed as white as snow.

Hints on Story Telling

Miss Minnie E. Daugherty, state superintendent of Elementary grades of the New York State Sunday School Association, in her department in Sunday Schools at Work, the official publication of the association gives some good hints on "Stories," which will be helpful to preachers as well as other religious teachers:

Much necessary information can be imparted in story form and the mind may be easily turned in any desired direction. Many of the kindergarten stories show the relation and connection of everything illustrating that "no man liveth unto himself" and impress such truth as that contained in the Golden Rule. From stories of nature, the child may easily be led to the thought of God, as Creator and Father of all.

"Many indispensable ingredients of good story telling might be mentioned. They should be apt,—that quality which fits the story to the condition of the hearer. The style should be sufficiently dignified, at the same time familiar, with absence of everything that hinders sympathy and free access to the heart.

"Movement and action should be marked. There should be progress from the beginning toward some not far removed interest. Enough of detail of the right and interesting sort should be given to make the situation clear and vivid, presenting the background and setting of the story in simple language.

"A dull matter of fact method does not impress as much as an appeal to the poetic side. Bright and sparkling allusions to hills, flowers, birds, stars and clouds may capture mind and heart.

"Brevity is the soul of good story telling. Its efficiency will largely depend on not overloading with words. Enough for clearness and life, but no more.

"Dramatic form should be used, allowing the characters to speak for themselves. An engaging personality, the face, the eye, the gesture of the hand and other such helps lend vividness to force by responsive support.

"Instruction for story tellers have been concisely stated,—the story—see it, feel it, shorten it, expand it, master it, repeat it.

"A story is not wisely chosen when it is beyond the hearer's comprehension either in language or thought, or when the facts are entirely outside his experience (evil habits should not be too much dwelt upon, even in warning way, as children are very suggestable and likely to imitate in action the things they hear. Too little action and too much description is a serious fault. The truth should be interwoven and made part of the story. A moral tacked on to the end is apt to be forgotten."

Fuel for the Prayer Meeting

BE DILIGENT.

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." Proverbs 22:29.

More men fail because they lack diligence and persistence than because they have no chance. Indeed, diligence will find a chance, or make one.

"Circumstances," says Milton, "have rarely favored famous men. They have fought their way to triumph through all sorts of opposing obstacles. The greatest thing a man can do in this world is to make the most possible out of the stuff that has been given to him. This is success, and there is no other."

UNCUT GEMS.

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." James 2:1.

In seeking to make Christians out of men, do not forget that the simple and lowly, even the sinful, are often found to furnish the highest grade of material.

"Amid those whom many would give up as beyond reach and unworthy of effort, I have found generosity, unselfishness, sympathy, patience, and cheerfulness that would often teach people in happier circumstances a striking lesson."—*Maud Ballington Booth.*

A SERIOUS QUESTION.

"Ye see then how that by works a man is justified, and not by faith only." James 2:24.

Does your Christianity consist of attending the church services and helping to support them? What of the needy at home and the heathen abroad, who look to Christians for help and for the Gospel?

"There is mournful danger in every age that men will hear Christ's servants preach, and will themselves read in His written word, and stop at that, without doing according to that which they hear or read. It is a most momentous question for every one of us, Am I doing the sayings of the Lord?"—*John A. Broadus.*

DO NOT JUDGE OTHERS.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

How many supper tables are mere "schools for scandal." There are Christian homes, so called, where the character of no man or woman in the community is safe. What is your favorite topic of conversation?

"It is good for us all to refrain from harsh and hasty judgment of our fellow men and to imitate what Francis of Assisi calls 'the great Courtesy of God, who maketh His sun to shine and His rain to fall upon the just and upon the unjust.'—*Henry van Dyke.*

THE FATAL DEFECT.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

One neglected or cherished sin is the fatal defect in many a life. We seem to think there

are certain grades of perfection, all alike acceptable before God, and we are at liberty to choose our own character. He demands a complete forsaking of every sin.

"If I have a vessel full of holes, and stop only part of them, the vessel will sink as surely as if I did not stop any; we must break off from all sin and turn unto God."—*D. L. Moody.*

MEETING GOD IN THE WILDERNESS

"And when forty years were expired, there appeared to him in the wilderness of Mount Sinai, an Angel of the Lord in a flame of fire in a bush." Acts 7:30.

Many a saint has found God in the wilderness on an obscure life of common toil, but one in which he has always done his part faithfully. Spirituality can flourish well in desert experiences, if we but let it.

"It is in the land of discipline and trial that man learns his littleness and his needs, and is impressed with a sense of God's majesty, nearness and love. These lessons are taught in the wilderness as they can not be taught in the land of indulgence and rest."—*H. Clay Trumbull.*

FOR EACH AN ADVENT.

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3.

Are you making the mistake of trying to lift yourself into the Kingdom by your own merits? Men do not steal into the Kingdom of Heaven, nor buy an entrance, nor march into it, nor force their way by violence. The child of the Kingdom must be born into it.

"There is for each of us an advent, if we will accept it; for what is regeneration but the beginning of the divine life within our life, the advent of the Christ Himself?"—*Henry Burton.*

HATE SIN: LOVE THE SINNER.

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Galatians 6:1.

"There is a great difference between the way in which I am at liberty to deal with sin, and the way in which I must deal with the sinner, who falls into the sin. I may strike as hard as I please when denouncing the sin; but when the thing I am dealing with is a sensitive human heart, my stroke must have more than faithfulness in it. It must have tenderness as well. For any one who has fallen low, the way back to uprightness is steep enough. I need not, by hard reproaches, make it perpendicular."—*G. H. Knight.*

HAPPINESS IN ADVERSITY.

"And at midnight Paul and Silas prayed, and sang praises unto God, and the prisoners heard them."

"I used to think it was great to disregard happiness, to press to a high goal, careless, disdainful of it. But now I see that there is nothing so great as to be capable of happiness, to pluck it out of 'each moment and whatever happens,' to find that one can ride as gay and

buoyant on the angry, menacing, tumultuous waves of life as on those that glide and glitter under a clear sky; that it is not defeat and wretchedness which come out of the storms of adversity, but strength and calmness."—*Anne Gilchrist*.

CHRISTIAN COURTESY.

"Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Romans 13:7.

There is nothing of the Christian spirit in a surly, boorish contempt for the customs and courtesies of everyday life. Many a believer has injured Christ's cause by insolence, under the impression that he thereby shows a fine contempt for worldliness.

Missionary Facts

Notes from an Address by Prof. C. T. Paul, a returned missionary from China.

Ten years ago but one vernacular newspaper was published in China. Now in Peking alone, there are ten, and one of them is published by a woman. All people are anxious to know the news but the many can not read, and frequently a student may be seen reading the papers to crowds on some street corner.

The Penal Code is being revised. In China an American who hits or wrongs a Chinaman can not be tried by Chinese courts but before the American Consul. China is anxious to make its laws and courts satisfactory to other nations.

China imports from India 60 tons of opium per week and uses 300 tons more of her own per week. There is now a law against using, selling, or buying opium except as stated by statute. By law 10 per cent less poppy seed shall be planted each year, so that in 10 years no opium shall be produced in China. Men under 40 are not allowed to learn to smoke, and all opium smokers who have learned must register as such. It is now an unmanly thing to smoke opium in China. No government official is allowed to smoke it and several have been dismissed because of it.

The old order of education is rapidly going—modern methods and knowledge and English are being used.

The Empress Dowager has established a girls' school, into which no girl with bound feet can enter.

In Peking there are 80 modern schools. China has been forced to ask missionaries to help them start and conduct these modern schools.

At an inland town beyond the mission field a magician had a large crowd around him. When the crowd saw Prof. Paul and his friend they left the magician and followed the two men to the large modern school, of which they were very proud. They wanted to ask them many questions. The president of that school was a graduate of one of the China Christian colleges.

Five years ago it was a disgrace to walk on the street with a foreigner. Old method school teachers never recognized their scholars on the street. It is just the opposite now.

When one of the Bible colleges consented to teach a class in English, 65 young men applied the first day.

Prof. Paul saw temples where the small idols had been shoveled in a heap in one corner and the rest of the room was occupied by shoemakers and men using modern sewing machines. Children figured arithmetical problems on tablets erected in memory of events connected with idol worship. One temple was turned into a police station. An order was given in one town to throw all temple idols into the river. It caused much excitement. A great crowd gathered, and the people said in amusement and ridicule, "See, the gods are having a bath." The brass images from one temple were sold for old brass and the temple used for other purposes.

Mr. Wong, a Chinese Christian, who was educated in Germany, was offered a good government position under the German Consul. He replied, "I am a Christian and if I can teach and work and practice Christianity in connection with the work I will take it. Otherwise I will not." Some soldiers came to Mr. Wong to learn the German language. After they had learned to read and wanted to know of German literature, he said that Luther's Bible was the basis of the best literature and they together read the Bible.

Another Chinese Christian left a valuable cloak with a poor tailor to be repaired. That night a robber stole the cloak. In the morning the tailor came bumping his head expecting that he would be reported and that his shop would be sold, his business lost.

The Christian man said, "Don't bump your head again. Stand up. I am a Christian. I will not report you to the officers. We will try to find the robber. Meanwhile you go back to your shop and work. I will send you all the trade I can. And if we do not find the robber you can pay me a little at a time as you can till it is settled."

A missionary saw a man with a piece of white ribbon tied in his buttonhole and asked what it was for. "I am a Christian," said the man. "My teacher gave me that, and I am trying to live clean and white like that ribbon and to tell others about it."

They heard of an educated man who was a Christian, Dr. Lee, who was preaching to people and was doing much good. They got him to come to the Mission for a revival meeting. He proved to be a man of deep spirituality. Under his preaching fifty confessed Christ in one night. An old man who had attended the meeting for some time seemed to be beyond reach. His face had no more expression than a pancake. At last he was converted and began to preach and teach. As a result of the meeting eleven of the senior class in the college there became Christians. When Prof. Paul left Nankin all but one of the senior class were Christians.

He said that all the missionaries he talked with thought that the future was bright indeed and that all felt more could be done through education in connection with missions than in any other way.—*Reported by H. V. Tanner*.

The Embassy of the Gospel

BY THE REV. JOHN WATSON, D. D., IN THE
BRITISH WEEKLY.

(Sermon preached at the introduction of the Rev. Alexander Connell, M. A., B. D., at Sefton Park Church, Liverpool, October 14, 1906.)

"Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."
—2 Cor. v. 20.

St. Paul was one of those rare personalities who have fulfilled every function of the highest office with equal felicity, and within a single life have presented a complete example of the Christian ministry. As a theologian he laid the foundation of the science of our religion in his epistles; as a pastor he carried his converts in his heart, being jealous over them with godly jealousy, that he might present them a pure bride to Christ; as a statesman he disentangled the struggling Gentile Church from the mesh of Judaism, and made it a world-wide State; as an ecclesiastic he formed the scattered little Christian communities into an organic whole, with a sufficient and flexible system; and as a missionary he carried the cross of Christ with unflinching courage into the most hostile circumstances and presented the case for his Master with persuasive reason to the most alien minds. He was also supreme in another commanding department of Christian service, for while many effectual preachers have declared the Evangel, and gathered multitudes of souls into the kingdom of God, it is likely that none greater has arisen than St. Paul. And it is certain that nowhere has been stated in briefer compass or with more insight the preacher's duty than in this description sent to the Corinthian Church.

(1) First St. Paul defines the sphere of the preacher, which is religious—"We are ambassadors for Christ." His is the liberty of public speech, and speech has been the most powerful instrument in forming character and making history. Brave and honest words have been more potent than the sword or all the treasures of gold. Those sounds which pierce the air, and those black marks upon the page have broken the fetters of tyranny, and beaten down unrighteousness, and inspired with hope despairing humanity, and opened the vision of heaven amid the clouds of this earthly travail. Every man that has anything true to tell, is in his degree a prophet; but Christ's preacher has not received a roving commission to wander up and down the universe of knowledge. His subject is fixed; but the definition is not a limitation, it is a concentration. As Christ's ambassador he must take the latitude from his Master, and Christ concerned himself alone with the relation of the human soul to God, and all which is contained in that fellowship. Whether in the temple or on the hillside, whether discoursing in a synagogue or conversing with his disciples along the sweet country ways, Jesus spoke of his heavenly Father, of the foolish prodigal in his far country, of the degradation of sin, of the engaging beauty of holiness, of the wholesome discipline of the cross, and the comfortable hope of our Father's

house. Jesus insisted from first to last upon religion, and religion is the lifelong text of Christ's servants. Here is a message which must be for ever fresh, because contemporary with every generation, a message which must be ever in demand, because it is an answer to the hunger of the human soul.

One is amazed that an ambassador of Christ, especially if he be an able man, should turn from the Gospel to descant upon poets and novelists, upon makers of philosophy or leaders of the democracy, upon the problems of politics or the laws of commerce. One pities the preacher who has so despaired of the Bible that he depends for a message upon the last distinguished name in the obituary, or the last flaming sensation of the week, and is empty-handed if Saturday comes without a death or a scandal. Browning, it is true, always remains a last resort, and Mazzini has for certain a mysterious fascination which never fails, but there cannot be an earthquake every week or a first-rate social crime. When one notices that a school of preachers of today include within their commission science, literature, the drama and politics, to say nothing of stranger subjects, and that the only themes which are ostracised are the necessities, the aspirations, the trials and the hopes of the human soul in her religious mood, then he is tempted to be critical. What is this man thinking of who will preach on anything, however tedious or unpleasant, but will have nothing to do with the Evangel? Who ordained him to teach English literature or natural science? Does he really suppose that he can deal with those subjects better than their experts? Will not this man be twice discredited, because he has traveled into another province than his own, and because he is a stranger in it? Must he not be twice condemned because he received a message and refused to deliver it, because men wistfully expected that message at his hands and did not obtain it? There are many lecture rooms where one can study Wordsworth and Darwin; many meetings where one can hear about education and sanitation; but there is only one Christian pulpit where men can be warned against their sins, and comforted in their sorrows, where peace can be proclaimed by the cross of Christ, and the cast-down soul confirmed in the hope of everlasting life. It is a good thing that Christ's minister should be in measure a man of letters, to appreciate the construction of the Bible, and a student of philosophy, to grasp the principles of religion; it is a good thing that he be in touch with life, to know how to apply the medicine to his wounds, and that he be a public-spirited citizen to sanctify the commonwealth by the spirit of Jesus. But his first concern and his imperative charge is the eternal welfare of the human soul.

(2) Secondly, St. Paul suggests the spirit of the embassy, which should be persuasive. "As though God did beseech you by us." Each department of speech—judicial, political, commercial, and scientific—has its own characteristic note. So has the preaching of the Gospel from the days of St. Paul to those of Mr. Spurgeon, through a long line of preachers,

with the most varied gifts and speaking to the most diverse times. Certainly there is no kind of style which cannot be illustrated from Bible literature, from the philosophical speculation of Job to the worldly criticism of Ecclesiastes, from the poetry of the Psalms to the reasoning of the Epistles, from the sublime declaration of the prophets to the mysticism of the Apocalypse. The preacher is justified in using for his purpose argument, imagination, sarcasm, pathos, for has he not to win complete humanity to Christ? But above all and through it all, he ought to be tender, gracious, conciliatory, and charitable. "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem." If he has to denounce iniquity, let him not do so savagely; if he has to preach punishment, let him do so pitifully. Let him rather turn men from badness to goodness by the allurements of heaven, than by the horrors of hell. It is not in keeping with the love of God, or with the nobility of human nature, that men should be dragooned into faith. The messenger speaking in the name of the Eternal Father to his sons, however wayward or however ignorant, should assume that the real self in every man is his better self, that in everyone there is a core of goodness—the defaced image of God, that every man recognizes the good and would fain himself be like it.

The preacher should appeal to reason, for Christianity is supremely reasonable; but he had better remember that religion deals with things which are assumed, and have not to be proved, with intuitions rather than propositions. The preacher should appeal to conscience, for Christianity fulfils itself in godly living; but he had better remember that there is nothing a man knows more clearly than his duty, and nothing which he finds more difficult to do. It is not more knowledge, but more power that humanity needs, and therefore the office of preaching is to do more than enlighten the reason or quicken the conscience, it is to capture the affections and to make them the motive-power of goodness. When a man loves the best with his whole heart, he will not wish to do the worst. That which holds his heart will direct his life, and therefore the ambassador of Christ will speak much of love. He will be ever reminding men under many images, and by many crafty approaches of the sorrow of the Father who has lost his children, of the love of God who has not spared his own Son for the salvation of the world, of the sufferings of the Lord Jesus in the *via dolorosa*, of his life from Bethlehem to Calvary, and the patience of the Holy Ghost as he strives in human hearts. His endeavor is not to batter down the walls by threatening, but to bring it to pass that the garrison will open the gate with great goodwill: and the preacher is satisfied when the throne of human nature is held by the love of Christ. For this is the final victory.

(3) Thirdly, St. Paul lays down the preacher's authority: he is in this matter Christ's substitute. "We pray you in Christ's stead."

There have been two ideas of succession in the Christian ministry—that of the priest, which is the conveyance of grace through a historical and an unbroken line of Church officers, and that of the prophet, which is the

proclamation of the same Evangel down all the ages, with signs and wonders following. But the latter succession has this superiority, that it carries its visible evidence. The mysterious power of God may be with the priest the moment after his ordination, and may invest his sacramental acts with a secret efficacy. But one can only imagine this; he cannot prove it. All men can behold the power which the prophet wields who has come forth from the secret place of the Eternal, and declares the message of God to his fellow men. When "Jerusalem-sinners" repent of their crime, and seek the mercy of God with strong crying, and when such scenes are repeated in aftertime, then no man may deny that Christ has been with his servants. It is no easy task to trace the chain which binds together the Apostles and some ignorant Russian priest; he is wilfully blind, who cannot see the spiritual bond which makes St. Paul and John Bunyan of one order. Whether St. Peter proved to the conviction of the first Christians that he was a priest when he administered the Sacraments we do not know, but all ages know that to him were given the keys, when he opened the gates of the Kingdom of Heaven to three thousand penitent sinners on the Day of Pentecost. This surely is power, to declare forgiveness, to promise grace, to close the gates of hell and open the gates of heaven, in the preaching of the Word, and in the name of the Lord. The Master declared that his servants would do greater works than he had done, and his prophecy has been fulfilled, because the servants stand not in the place of Jesus who was despised and rejected of men, but in the place of Christ who has all power in heaven and in earth. It becomes Christ's ambassador to be in himself the most modest and gentle of men; it becomes him in his office to speak with a strong and clear voice. He is not the minister of doubt, but of certainty; his business is not to puzzle, but to assure men; it is not enough that he suggest and instruct, he must proclaim and enforce the message committed to him, that men receiving the sure Word which cannot be moved may believe to the saving of their souls. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," is as living an invitation this day, as when first it came from the lips of Christ himself. For behind the ambassador stands the Saviour.

(4) Fourthly, St. Paul makes plain the chief end of preaching, which is the reconciliation of God and man: "Be ye reconciled to God." It is the preacher's duty to expound the moral law, written on the tables of stone and also on the fleshy table of our heart; to lift up his voice against the madness of sin, and to remind his hearers of its just punishment; and he will judge it wise to bring his people from time to time under the awful shadow of Mount Sinai. But this is only a stage on the journey, and he will fail in his charge if he does not land his hearers at Mount Calvary. For his commission is not one of judgment, but of mercy. It is his duty from time to time to assemble his hearers on that mountain of Galilee where Jesus laid down the new law of the Kingdom; but he will not be content till he has brought them to that other hill where Christ by his pas-

sion and sacrifice broke the bonds of sin, and opened the fountain of a new obedience unto all believers. For he is not merely the preacher of duty, he is the preacher of grace. His work is to lay hold of his fellow men in their exile, and to persuade them to return unto their Father, and once he has induced them to set their faces homewards, never to let them go till they have arrived. The dark disaster of human life is the quarrel of the soul with God. We are not at home with God, and we are therefore ill at ease. We have an evil conscience, we are discontented with circumstances, we carry a rebellious will, within us is an aching heart. It is the business of philosophy to exhort men to make their peace with law: it is the business of religion to invite men to make their peace with God, who is behind all law. And it is the high privilege of Christ's ambassador to declare that on God's side peace is made, and a welcome is waiting. Christ by his perfect obedience in life and death, by his sacrifice on Calvary and his resurrection from the dead, by his ascension into heaven and his eternal intercession, has made an open way from the furthest country of sin and shame into which the most foolish soul has wandered to the home and to the heart of God. There is no barrier on this way, and no one to forbid the returning sinner. The wayfaring man, though he be a fool, shall not err therein, and the blind shall be led by a way that they know not. And to make the way of life more easy and alluring, it has been strewn from the beginning to the end thereof with invitations and promises, with entreaties and assurances. Along it the angels of grace are ever traveling to guide the weary, wayworn wanderers home; and among those angels I dare to include the preacher of the Evangel. Is any office so inspiring as his—any work so charged with blessing? It is his to heal the bitterest controversy of human life, and to make the most lasting peace: at the same moment to fill with gladness the heart both of God and man; by the same service to deliver him who was ready to perish, and to minister unto Christ the travail of his soul. For his word every man is waiting within the heart, for the sound of his feet everyone must have a welcome. "How beautiful upon the mountains are the feet of him that bringeth good things, that publisheth peace; that bringeth good tidings of good, that publisheth salvation."

Right! Left! Right!

REV. JOHN ROBERTSON, D. D.,
Glasgow, Scotland.

Text: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." (Romans 6: 22.)

One thing strikes a country yokel in a visit to the bewildering big city, the precision in the direction given by the street knights in buttons and blue. Why, when you inquire you way in his place, your director commences a geographical treatise about the latitude and longitude of the parish, then he stops off to a dissertation in geology concerning the lay of the land around you, its shape and make, as if he had made it himself; and after jumping dykes in-

numerable, and meandering in mental meadows and splashing through all the logical sloughs of round-and-roundism, he leaves you just where he found you—in the mist! and you're just as wise as ever, namely, floundered as to your whereabouts! There's time to talk for talking's sake, and the country tongue slow to start is as slow to stop when it does start. But in the city, with all the rush and roar of busydom, with the press and push of the grim life struggle, the teeth firmly set, and the feet at full speed in the whirling "go ahead" of the streets, there's no leisure for all this infinite palaver. The crossing is blocked; the moving lines of traffic are this way, that way, every way; shying, shouting, shuffling this eager crowd; and there's the Glasgow mist and the London fog crouching up from the river; so from the busy guardian of order on the causeway in the stir there come to your ear, like the bolt of a cannon-ball, "First to the right! Second to the left! Third to the right! and straight on!" Precise, definite, enough. Every word of the crisp direction you note, and every step of your searching feet is guided thereby. Right! Left! Right! On!

It is just this precision we meet with in Paul's explosive direction here. Oh, how grateful we feel in this day of mist, and fog, and doubt, and bewilderment, for the precise and definite marking out of the way to heaven by the inspired and infallible guardian of grace in the streets of gracelessness. Some time ago I was traveling in a foreign land. The language of the country was to my unpracticed ear the merest gibberish, and to my dismay, I found in the train that I could never make out a word of the railway official's lingo, as he shouted the name of this station and that as we rattled on, and, lo and behold, this: "Where am I to get out?" A serious thing to be whirled over a continent and not know the end of your journey at your journey's end. What's to be done? I have a card written thereon my friend's address in that foreign town. I show it to a fellow passenger, a native of the land, who at once holds up before me the four digits of the right hand. "Oh! all right, thank ye!" I nod. I believe I've got it! First station this, Second, Third, Fourth, and get out! And so it was, and I found my friend. Just something like this does Paul in the text. We are of the fatherland of heaven, hurrying there; new citizens hardly naturalized yet, our tongues can go round but the mere A B C of this speech of Canaan, and the Apostle, knowing this, and in our compartment, by the mercy of God, dins not the direction into our confused ear, but signals and symbols with "these hands" of his, in a visible demonstration, the four stages of the journey before us. One, "now being made free from sin," Conversion; Two, "and become servants to God," Conduction; Three "ye have your fruit unto holiness," Consecration; Four, "and the end, everlasting life," the terminus, congregation.

I. The first stage of the Christian journey is Conversion, "now being made free from sins."

You begin at the beginning, some would begin at the middle and others at the end. How

do I become a Christian?—that is the question. By the fall of the crystal droplets on the infant's brow? Behold, a child of God in the "baptismal regeneration" of "apostolic succession!" Let that child grow, let him put on the sleeved coat of independent manhood, give him a free pass on the lines of life, and he'll be daily about his business in his father the devil's house, he will. Why, I question, if in all England there's a scoundrel in gaol, a convict between the barrow stilts, a monster in the den of infamy, a sot in the gutter, or a mother-shooter or a throat-cutter on the gallows who has not, according to due ritual and rubric, undergone this regenerating splash at the font. Why, if water could save, we'd take our stand in every market square, with a hose attached to the main pipe of the reservoir, and cataract into the new life of the soul the haggling millions; we would have rows of buckets at every kirk door, and deluge you as you dripping depart. If water could thus put out the waters of hell in the human heart, we'd have them black and gone in twenty-four hours! Water is not the Blood, and it's alone the Blood of Jesus Christ, God's Son, that cleanses from sin. You, baptized hearer, are you washed in the Blood? You, christened communicant, is your soul right with God? Are you—put not the question away—a Christian converted? Then again, some folk would have us believe that the start of the Christian life is our "joining the church;" a heresy as heathen but not so silly as the other. Take you care, for the one necessary, the one only starting-place for the journey to heaven is this Conversion, this freedom from sin.—"What must I do to be saved? Believe on the Lord Jesus Christ and thou shalt be saved." "Neither is there salvation in any other; for there is none other name, under heaven given among men whereby we must be saved." "Marvel not that I said unto thee, Ye must be born again."

What, then is this "freedom from sin?" What, then, this emancipation we get at the cross? O man, listen! Here's the gospel for you. "The Lord hath laid upon Him the iniquity of us all." "Christ hath redeemed us from the curse of the law, being made curse for us." Who His own self bore our sins in His own body on the tree." "While we were yet sinners Christ died for us." Every fraction of my awful debt Christ has rendered, hell has been suffered for me by my adorable Substitute, and now I am pardoned, justified, "reconciled unto God by the death of His Son," and God righteously bestows upon me the full remission of my sins, "that He might be just and the justifier of him that believeth in Jesus." I am, in conversion to Christ, free from sin, its penalty.

Yet once more, conversion brings freedom from the power and presence of sin. "Free from sin," its loathsome presence and power in conversion to God. Are you, my hearer, thus free this day? Converted are you?

II. The second station on the line to glory is what we call for want of a better name, Conduction—"become servants to God."

You know what conduction in physical science is. It is the communication of heat

from one body to another by contact. There must be touch, or there will be no passing along of the caloric wave. Can't you realize this "natural law in the spiritual world?" It is the secret of effective service to God. Examine the extremities and see that the touch is certain. Is your soul, Christian worker, in contact with God? Is your soul, Christian worker, in contact with man? Have you regeneration from God? Have you sympathy with man? A soul saved, and a soul-seeker. That is service. Some make a deal of the connection with man; they harp on their pet reform and philanthropy, humanity, becomes an enthusiasm and a passion; but for all the hubbub, there's not the raising, by a single degree, of the cold lapsed mass around. Sin remains. Royal Commissions and Committees, Boards, Societies, Orders, and Brotherhoods rise and fall with the tides; movements, ameliorative and socialistic, wax and wane with the moon; as cold and frozen and hopeless as ever this poor Arctic-drifted earth we live on, and why? Ah! in this human service there is no contact with God; in this movement there's no touch to the great center of heat and light and recreating Love. It's a "good cause," but there's no God in it, so must freeze to death in our yearning midst every such dream of the secular Utopia. Education! what's that? Buy a pound of apples, rosy cheeked and ripe, and tie them on your old umbrella, and say, what a splendid fruit tree! That's education. "Cult-yah" will never bring an Arab steed from the long ears, the rough coat, and the hee-haw among the thistles! The all-round reform is preach the Gospel! No waste of tinker on the old tin kettle, not "legislate," not "educate," but "regenerate" be your faith for the world, the desire of your life, and the work of your soul. Conduction, "become servants to God."

But where shall I work? How shall I serve? How labor for God on earth? Shall I fling down the saw and hammer? Wipe the pen, and kick over the stool? Unstrung the apron and wash the hands, and get the vulgar horn removed from the palm? Shall I mount the pulpit in white tie and bands, gowned and garmented, spick and span, as out of a bandbox, and shall I there lisp-lisp the mellifluous melodies of the gingerbread meditations. Oh, we're sick to death of this talkee-talkee tub-thumping performance you pay "a broon bawbee for," and then keep grinning about as you blow across your steaming broth when you get home. This priestly pulpit farce is no more preaching than it is flinging the caber or putting the stone. Where you are called, there preach. Serve God with your new life where he gave it you.

"Oh, but my heart is sad and sore, they're saying this, and they're saying that! I should do it this way, I should do it that way, I should not do it at all!"—O man, rise up in the dignity of the one service you're engaged for. "One is your Master even Christ." You are a "servant to God" and to your own Master you stand or fall. Don't get disheartened by the criticism of envy, jealousy, spleen and spite. Its Derby Day. At a railway station in London there's a surging crowd besieging the platform gates where the train stands panting

for the rattle-away to the races. The young ticket collector, all alive and collected among the frenzied throng, persists in examining the tickets, one by one, each in rigid turn, ere the wicket open for the passage through, and there's a competition for places, for all can't get in this train, and it's the last for the Derby! Curses and threats are hurled at him. Can't he let them through with a rush? The minutes are precious, and the betting's on! Still more curses and threats, but still "by order" ticket by ticket, one by one, each in rigid turn to the Platform No. 1. One—two—three, pass! Curses from the crowd. There's the greeting of a passenger got through to the oath-bespattered official, "My young man, you seem to be very unpopular here!" "Ah," says the cool collector, with a quiet smile and a lift of his finger to the gold letters of the Company on his cap "that's where I want to be popular!" Right he—there is promotion, there reward, there rise! Be popular with the company, faithful to them, and you're all right. Just so you. Never you mind the cackle, the splutter and the hiss, the aim and the miss of enmity around you. Get your work from God, and do it with your might. Be popular with the company, Father, Son and Holy Ghost, and you're all right. Please Christ and rage as they will let man and devil. Be what you have become, a "servant unto God." Go in for "conduction" of the Gospel, preach it, live it in the daily ringdown of an honest day's darg at the feet of the Christ.

III. The third platform we reach on this royal route to heaven is Consecration. "Ye have your fruit unto holiness."

With feet turned to the Cross, and hands full of work for the Master, you come to the heart full of grace, to that "life more abundantly" of "consecration." Consecration is a fruit not a flower, mind that. Holiness, the basket handed in at the window of your carriage as you arrive at this Station No. 3, is not a bouquet of flowers for the buttonhole of self-patting complacency, and the getting fat on. Holiness is not for your eye but for the hand of your brother; it touches not yourself but your neighbor. If you're holy you won't feel it, and if you feel it you'll not say it. Moses was up in the mount and came down from his celestial bath in the glory with the light streaming around him, but "Moses wist not that the skin of his face shone. I wish our perfect folk would condescend to take a lesson from Moses, and 'wist not' too. Ever bear in mind the gift of the railroad provisioner handed you at this stage is "fruit unto holiness." Be a fruiterer in the Christian life, not a florist. It was said of one of those perfection florists, "Ay, he's perfect he says, but ask his wife!" Ask her on the sly and see what she says. Many will pray that will never pay, and yet paying not praying is the "fruit unto holiness." To one of these florists of holiness I once lent my last coin, and I've never seen it nor him, and it's ten years now since he, with three or four hundred more of the coins of others to keep mine company, took his spring-heeled flitting in the bonnie moonlight! Many will talk that will never

walk, and yet walk not talk is the—"fruit unto holiness."

IV. And now, the terminus of this railway journey to "the region beyond" is what we call, also for the want of a better word, and to keep to our "cons" for memory's sake, Congregation, "the end, everlasting life."

Up to Jerusalem, "the joy of the whole earth," did they go from every corner of the Promised Land, and the valleys of Baca bubbled up into wells as they lifted their pilgrim feet for the far-off festival. So we, we're pilgrims for heaven, caravanning through the desert of time. We're signaled on high. The electric gong has sounded that the up train's on line, and, blessed be God, you're in it. It's life at the end that starts at the Cross. The home-hearth's snug and they're all here tonight, all here tonight! "Ca' the ewes to the knowes," and the shepherd folds his sheep, and it's home for him on you hillside you see, and the bairnies toddle to meet him at the door and the eyes of the grave man dance with glee, and they're all here tonight. That is heaven, the congregation of the saints in the palace of God, the gathering of the blood-bought people, the meeting of the blessed in the Father's home in the heavens, "the number of them was ten thousand times ten thousand, and thousands of thousands." All here tonight! Oh, are we all here? A soldier mortally wounded lies in a hospital dying. The wards are still. His last moment has come. Suddenly out on the stillness there rings a clear, strong voice, "Here!" and the nurse starts and hastens to the dying man. "What is it you want?" she asks in his ear. A long pause, for the memory is getting dim and confused, but the pale lips are moving and she hears, "It was the roll-call in heaven, and I was answering to my name!"—and he passed into the silence of "the end, everlasting life." All here tonight are we, "the ninety-nine" and "the one" too? All here tonight? O God, call thou the roll, and may we all answer one by one with our hand on our heart in the salute of salvation, "Here!" "Here!"

God's treasury where he keeps his children's gifts, will be like many a mother's store of relics of her children; full of things of no value to others, but precious in his eyes for the love's sake that was in them.—*Fenelon*.

The Brooklyn *Eagle* tells the following story of a little girl who had been accustomed to the simplicity of the Methodist Church:—

She went to visit an aunt, an Episcopalian. The form and magnificence of the service impressed her deeply. When she came home, she put her impressions, as she was wont to do, into verse. This was her declaration:—

I love the Church of England;
I love its holy hush;
I love to kneel before my God
On cushions of silk plush.

My Service

I asked the Lord to let me do
Some mighty work for him;
To fight amidst his battle hosts,
Then sing the victor's hymn;
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily life to fill;
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way,
They seemed of earth alone;
I who had longed for conquests bright,
To lay before his throne;
Had common things to do and bear,
To watch and strive with daily care.

So then I thought my prayer unheard,
And asked the Lord once more
That he would give me work for him,
And open wide the door—
Forgetting that my Master knew
Just what was best for me to do.

Then quietly the answer came:
"My child, I hear thy cry;
Think not that mighty deeds alone
Will bring the victory;
The battle has been planned by me;
Let daily life thy conquests see."

—*The Quiet Hour.*

The Holy Grail

The clouds are broken in the sky,
And through the mountain walls
A rolling organ harmony
Swells up, and shakes, and falls,
Then moves the trees, the copses nod,
Wings flutter, voice hover clear;
"O just and faithful knight of God!
Ride on! The prize is near."
So pass I hostel, hall, and grange;
By bridge and ford, by park and pale,
All-armed I ride, whate'er betide,
Until I find the holy Grail.

"God is love; love is sacrifice—the blessed-
ness of self-giving."—*Robertson.*

"Hold fast to God with the right hand, and
stretch out the left to the world."—*F. W. Tomkins.*

"Center all your thoughts on self, and you
will have abundance of misery."—*Charles Kingsley.*

"What do we live for, if it is not to make
life less difficult to each other?"—*George Eliot.*

"No kindnesses shown in act are so import-
ant, or so essential a part of friendship, as
prayer for our friend."—*J. R. Miller.*

"A mind content both crown and and king-
done is."—*Robert Greene.*

The Expositor and Current Anecdotes

THE PREACHER'S MAGAZINE OF

Illustrations, Homiletics, Sermons, Methods of Church
Work and Current Religious Thought, including
THE PREACHER'S ASSISTANT, PREACHER'S MAGAZINE and CUT-GEMS

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Published by CURRENT ANECDOTES CO.

706-712 Caxton Building, Cleveland, Ohio.

Subscription: In U. S., Canada and Mexico, \$1.50
per year. Foreign Subscriptions, 25c. extra, for
Postage.

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Entered as second-class matter at the Post Office
at Cleveland Ohio.

Issued AUGUST, 1907 Monthly

Some Very New Theology

The quotation from an article in *Current Literature* is given below as an evidence of what may be expected, and preachers must study more than ever to be able to show by the Scriptures that Jesus can never be outgrown. Even his followers have not fully reached his standard of perfection. Until they do why should there be any question of outgrowing or leaving behind that to which no one has achieved. The three years of Christ's ministry are sometimes denominated the year of obscurity, the year of popularity, and the year of opposition. It is possible that Christ's church is not above her master. It has had its period of obscurity, and has been popular. It may be there is now before it the hard period of opposition, which shall sift the church like the opposition sifted Christ's followers when he was on earth.

Until the publication of R. J. Campbell's *New Theology* there was no plain statement of what it was. Many preachers, men anxious to know the truth, men dissatisfied with swallowing things without chewing, refuse to accept the *New Theology*, because it does not honor Christ. They considered themselves liberal, but to ask them to give away Jesus Christ was more than their liberality could stand. The quotation below is another position which even the most advanced will not take. It is under the title:

"Will Jesus ever be outgrown?"

"The religion of one age is often the poetry of the next. Around every living and operative faith there lies a region of allegory and imagination into which opinions frequently

pass, and in which they long retain a transfigured and idealized existence after their natural life has passed away." Thus the historian Lecky wrote in 1865. "In no Christian age," adds the Rev. Edwin A. Rumbull, a writer in *The Open Court* (Chicago), "can the truth of this be better seen than in the present." Mr. Rumbull proceeds to reinforce his position with the startling argument that the fundamental doctrines of Christianity, and, more specifically, the person and teachings of Jesus, are already passing out of the realm of history into the domain of the symbolic. "Historical criticism," he observes, "is making all thoughtful people realize that not only are we creed-makers, but, by some instinct which demands a poetry in life, legend-builders and myth-makers as ever were the primitive Christians." The very men, he thinks, who set themselves the tasks of writing the history of the "real" Jesus, show this tendency. He adds: "Jesus is a symbol, and has tended to become more and more so for many years. It is very questionable, however, whether in the ultimate religion of mankind Jesus will hold such a place. Rather do we think that the eternal religion which has expressed itself in past history will be looked for more in contemporary history. There is no one person who stands before us as the infallible eternal example to mankind. In no one life is embodied the manifold life of God. 'The man has never lived who can feed us ever.'"—*Current Literature* for July.

Fiction and Fact

FICTION.

A thickset man about forty-eight years of age, coarsely dressed, entered the village of D. one day a little before sunset. He tried to obtain food and lodging at the fine hotel and humble inn, but was refused at both places. He went to the prison and asked for lodging but the turnkey replied, "Get yourself arrested, and you will be admitted." He tried then to get from a peasant a place to sleep in a shed and some food, offering pay as he had done at the inn, but the peasant took down his gun and drove him away. At last a good woman told him to knock at a small house across the street, the cottage of the good bishop of D. When he had entered and faced the good bishop, he said, "I am Jean Valjean, a convict from the galleys. I have been walking for four days. No one would give me food nor shelter. I will pay. Are you willing I should remain?" The bishop received him and invited him to sit down to supper with him, afterward giving him a good bed in a bedroom beyond his own.

Jean Valjean was awakened by the cathedral clock striking two. He got up, pushed open the door into the room where the bishop was sleeping, entered and seized the basket of silverware from the cupboard at the head of the bed, and escaped through an open window.

Some hours later as the bishop was finishing his breakfast, without silver spoons or

forks, there was a knock at his door. On the threshold stood three men holding the collar of the fourth. The leader making a military salute, began to address the bishop, who hurried forward, looking, not at the gendarme, but at Jean Valjean.

"Ah! here you are!" he exclaimed. "But I gave you the candlesticks too, which are also of silver, and for which you can get two hundred francs. Why did you not take them with your forks and spoons? Again the gendarme began. "We met this man who seemed to be running away, and he had this silver —"

"And he told you," interrupted the bishop, "that it had been given to him by a kind old priest with whom he passed the night?" "Then we are to let him go?" said the gendarme. "Certainly," replied the bishop. "My friend, here are your candlesticks," and the bishop took the candlesticks from the chimney-piece and handed them to Jean Valjean. Then, after dismissing the gendarmes, the bishop said solemnly, "Jean Valjean, my brother, you no longer belong to evil, but to good. It is your soul that I buy from you; I withdraw it from black thoughts and the spirit of perdition, and I give it to God."

Such is Victor Hugo's famous story of the bishop of D. and Jean Valjean. While the bishop's charity and self-sacrifice for his erring fellowman may be ideal, yet the ethics of the English-speaking nations would be different in the matter of truthfulness.

FACT.

Not long ago a man who wished to see Bishop Blank was shown into his study by the maid. On entering, the man at once closed the door behind him. This unusual action was more noticeable, as the man was rather rough and burly in appearance. Walking up in front of the bishop, he said abruptly, "I am an ex-convict. Are you afraid of me?" "I do not know that I have any reason to be," replied the bishop. "Well," said the visitor, "I, not long ago, served my time in Auburn penitentiary and left there. While in prison I learned the trade of shoemaking, and after I came out, I tried to earn my living honestly. But in every place when the boss found out where I came from, out I had to go. When I was in prison I read a queer story, but it was a good one. It was about a convict who went to a bishop for help, and then he went back and stole the bishop's silver candlesticks. Mean wasn't he? But the bishop gave him the candlesticks and helped him again. Did you ever come across that story?" The bishop confessed that he had read Victor Hugo's famous story of the Bishop of D. "Well," the man went on, "if bishops are like that, I thought I would come to you, when I heard that a bishop lived in this town. There's a big shoe manufactory in M—. Perhaps they will give me work there, if I can only get there, so I come to see if you would help me. I'll live honestly, if I can."

Those who know the bishop will judge that the convict's trust was not misplaced.

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